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MONGO PROVERBS AND FABLES

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MONGO PROVERBS AND FABLES

MONGO PROVERBS AND FABLES

COLLECTED AND COMPILED
BY
E. A. RUSKIN

BONGANDANGA
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FOREWORD

THIS little book of proverbs and fables is printed in compliance with the repeated request of several of our missionary colleagues. Stress of work has, perforce, caused delay in its publication.

Like the Eastern sages, the *Lomongo* speaking people are particularly fond of epitomising the results of their observations of human actions in the form of a proverb. Many of their proverbs briefly and forcibly express some practical truth ascertained by experience or observation, and convey some useful lesson of prudence and morality according to the primitive standard of the native. Others throw light upon their customs, thoughts and aspirations; and are suggestive of their forest surroundings.

We have in our possession a large number of proverbs; but as some of them have only a limited application, and may require much explanation to make them intelligible to those unacquainted with them, we have made a very careful selection. We hope that this collection of proverbs and proverbial sayings will be helpful to those who are learning the *Lomongo* Language. By the study of these they will become familiar with the idiomatic expressions, and the various uses of words. The help

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thus obtained will enable them to acquire a better knowledge of the language which is is to be their medium of approach to the natives whom they seek to edify and and influence for good. Those engaged in School work will find the proverbs useful for black board lessons.

Some thirty or forty proverbs have been contributed by Rev. J. Skerritt, and about the same number by Rev. J. Carpenter, four were received from Mrs. Rankin, and a large number from my wife. To these, with Rev. H. S. and Mrs. Gamman and others who have helped me in the the production of this book, I desire to express my heartiest thanks.

Our chief aim in sending them forth is that the proverbs may be used by preachers to illustrate or emphasise the truths of the Gospel of the Lord Jesus Christ, Who alone has the power to make men morally and spiritually fit for fellowship with God, and to enable them to do His will.

E. A. RUSKIN.

Bongandanga,
Congo Belge.
August 1921.

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"A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels: to understand a proverb, and the interpretation: the words of the wise, and their dark sayings."

Solomon.

Nsao ya Lomongo

1 **Otomb'isungi, ocik'ifo.**

You carry the burning stick, but leave the tinder. (a material which is taken on a journey for producing fire by friction).

Punctilious about the lesser, and neglectful about the greater.

Careful about non-essentials, and careless about essentials.

2 **Bonenge okoikyaki la nzala, nda lisala, ntokote.**

The *bonenge* (a large forest fruit tree) which saved you from starvation in time of famine, when clearing your garden, do not fell it.

One good turn deserves another.

3 **Ntakundak'inkuni okoka'okoli.**

You do not strike a child who gives you a piece of creeper (used as string)—and thus assists you.

It is bad policy to ill-use your assistants.

4 **Bolemo lofoso, okamba la we afea.**

Much noisy talking in the work, the one working with you does not know his part.

5 **Ikendo tokiki, jonge j'ambi.**

Brisk firm walking (with the noise "*ki ki*"), the body is there.

A simile of good health.

6 Ecim'eki nyango owak'a njwa, wuta nk'eko?

The pond in which your mother was killed by a snake, do you return there?

Profit by the experience of others.

"Avoid the ford in which your friend was drowned."

"Que de gens que l'experience avertit sans les corriger."

How many people (there are) that experience warns without correcting them.

7 Loembele ntokaka nkang'oonju isei.

A mosquito feels no pity for an emaciated person.

An oppressor has no pity for the poor.

8 Ecuka ntemalaka nd'oonga lak'ite.

The ants nest cannot stand in the elephants' track without the support of a bush to which it adheres.

Support is necessary in dangerous places

9 Okund'ond'iki'ofala nganza.

You strike the person who is holding the antelope with a stick.

Instead of killing the antelope, you strike the person who is holding it for you, and he lets it escape.

You spoil your chance by offending your benefactor.

10 Mbwa ntainelaka ofa nkolo, ainela nkolo ekae.

A dog does not fawn upon a person who is not its master, it fawns upon its master.

Even a dog knows its benefactor.

11 Ifaka nteaka nkolo.

A knife does not know its master (it will cut him as readily as it will anyone else.)

12 **Bona oki'okala nk'akwela tsa ; ok'afeka oek'ekela.**

The first child fell on the fire (and died); for the next one you make a fire screen to protect it.

Experience teaches wisdom.

A fence at the top of the cliff is better than an ambulance at the bottom.

"It is useless to lock the stable door after the steed is stolen."

13 **Bote nk'asi ntacweka nkasa.**

A tree without sap does not bear leaves.

A sapless tree is a leafless tree.

14 **Ntetaka mbwa 'sila', l'oambo a lo.**

It is useless to call a dog to come to you while you have a stick in your hand.

No one is attracted to a person who is in a fighting attitude.

"A man that hath friends must shew himself friendly."

15 **Bacwaka likila ntabutaka la mbela.**

Those who go to the grave do not return by calling.

"Ni largesses, ni pleurs ne reveillent les morts."

Neither bounty, nor tears awaken the dead.

16 **Namba ntalembwaka wembo'okae.**

An elephant does not become weary of its trunk.

"Charge utile devient legere."

A useful burden becomes light.

17 **Ntasesaka namba ikunga ng'ofala.**

A dead elephant cannot be cut up with the same secrecy as the antelope can.

Little things may be hidden, great things cannot be.

18 Ntafendaka ntando la mposa e'ola.

A longing for home cannot take you over the river.
Assistance, means, and instruments are indispensable.

19 Botema ekolo, likata engulu, wolelaka befambe bi'anto; we ntokafaka.

Your stomach is a basket, your hand a closed fist, you cry for other peoples' food; but you do not give away anything.
A reproof to the stingy.
Nothing gets into the closed fist: "Nor out of it," said the scrub.

20 Bosulu ntacwaka ntuta.

A vicious treacherous person does not go away never to return.
He will return "like a bad penny."

21 Engambe nk'ondoomba.

An old man has no one to care for him.
An aged person is not wanted.

22 Boseka nk'ifofi l'omwa.

Friendship only when a morsel (of food) is in the mouth.
Friendship for the sake of gain—cupboard love.

23 Ntasombaka wato wini.

It is imprudent to buy a canoe which is submerged.
Don't buy a "pig in a poke."

24 Ondoka mpoke isei nk'osombe.

The only one who feels pity for the pot (which someone has broken) is the one who bought it.

25 **Ondoka mpoke isei nk'onema, *or* okengaki.**

The only one who feels pity for the pot is the one who made it.

26 **Ekelanto ntakelak'ont'omoko.**

A doer (of evil deeds) to people does not behave thus to one person only.

"He that can deceive in one matter can deceive in many." (Norse)

27 **Oongola eciki ea nkoi, ekemba nkola, ekoute.**

You nourish an orphan leopard; when his claws become strong he springs upon you.

"Nourish a wolf in the winter that he may devour you in the summer." Greek.

Evil for good.

28 **Tambyake iangu—batafoyokokita.**

Don't stop running—they have not yet laid hold of you.

"Don't die till death comes." Indian.

29 **Ntabezaka nyango l'onto.**

A mother is not to be compared with another person—she is incomparable.

"A mother is a mother still
The holiest thing alive." Coleridge.

30 **Bokolongo w'osongo ! wengela, nko joko.**

What a splendid sugar cane ! examine it, it is full of holes.

"Ne jugeons pas toujours sur un dehors trompeur."

Judge not always by the outside (you may be) deceived.

"Things are not what they seem."

31 **Lolanga j'ona lim'ele nyango.**

Love for a child is from the mother.

32 **Ise akolanga nk'aiki nyango.**

Your father only loves you while your mother is living.

33 **Jefa ntalikyeka likinda.**

The sun does not rise once only.
There may be another chance.

34 **Bakoliela, wena, otungama—bosa wae?**

They came upon you, and you saw (them), now you are bound—why the groanings?
"He who will not take advice, gets knowledge when trouble overtakes him."

35 **Nganza eom'iyo loambi wande eom'iyo lokekele.**

The same stick with which they kill a deaf lizard they also kill a large monitor lizard.
A simile of death which shews no favour.

36 **Okenza liswa, wokoza bonkoma lae?**

You disposed of the axe, why listen for the sound of it chopping?
A reproof to those who regret having given a present.

37 (1) **Bengozaka lolaka, ntabengozaka elongi.**
38 (2) **or Ntabengoza elongi, ondengoz'iyo wae lolaka.**
39 (3) **or Ntabonyolak'elongi, bonyolaka nk'aoyi.**

(1) They change the voice, they do not change the face.
(2) They change not the face, they change the voice.
(3) They cannot turn the face round (to the back of the head), they can change (their) conduct.

Reformation and degeneration are possible, a change of physignomy is not.

40 **Bon'owa mpo ntofelak'ilenge.**

The young rat does not forget the grass. (its birthplace and home.)

"Every cricket knows its own hearth." Russian

41 **Esi ntasilaka l'iangu.**

Distance is not diminished by speed.

42 **Iwa ntalangemaka.**

Death is not to be desired.

43 **Bie, bie, la bu, ntalenak'esi.**

Bie bie the noise made by a wild beast treading on dry leaves or dead twigs while stalking its prey.

Bu, (from *buta* to spring upon) the noise caused by the beast springing upon its victim.

The noise caused by stalking is not remote from the noise caused by springing upon the victim.

A warning to pay heed to ominous signs.

"And coming events cast their shadows before."
Campbell.

44 **Tolena ngoki nta l'okeli.**

We separate like the goat and the stream.

A goat may drink water in the village: but is never found drinking in a stream.

Absolute separation.

45 **Bona owa wanya, lilako limoko.**

An intelligent child, needs but one lesson.

46 **Ntalembwak'ecuku lilako.**

They do not stop (tire of) teaching a foolish person.

47 **Ifulu ntafondaka nd'aliko, ifondaka nd'ase.**

A bird does not decompose in the air, it decomposes on the ground.

A person may go far and stay long, but he will ultimately reach his destiny.

48 **Mpamb'emoko ntasangolaka bokoka.**

A fallen tree cannot be raised by the strength of one person.

49 **Ntakendaka la nkang'osulu boseka.**

It is not good policy to cultivate the friendship of a vicious treacherous person.

Take care what friendships you form; for "evil company doth corrupt good manners."

"Voulez vous rester bons? Fuyez, fuyez les mauvais compagnons."

Will you remain good? Flee from, flee from bad companions.

50 **Ntabemelak'esasa, bemelaka nk'ola.**

People are not enraptured with a temporary fishing encampment, they are only enraptured with home.

51 **Itoko ik'iy'otongelaka ecumbi baokund'okolongo.**

The mat which was made for the burial of an invalid was used for burying the corpse of a strong person (who pre-deceased the invalid).

A reminder of the uncertainty of life.

52 **Ntabaunaka etumba l'oala wa likonga, komba la ngua ; nyango ofoyolotala.**

They do not fight in battle with a spear shaft only, cover yourself with a shield; lest you be wounded.

To go to war inadequately armed is to court defeat.

Cf. Ephesians 6. 11.

53 **Ompampa, la wafi a jala?**

Nothing, or the (little food) which is on the embers?
"Half a loaf is better than no bread."
"On est plus malheureux sans pieds que sans chaussure."
One is more unfortunate without feet than without shoes.

54 **Otutsi l'okunga (or l'okunza, or la bonto owa nganji) aonga; nsombi lak'olo.**

He who is near a gererous rich man is well circumstanced; for he finds it easy to borrow.
When you have the patronage of one able and willing to help, there is no diffiulty in securing what you need.

55 **Bombito ntenaka lilenga likae.**

The African cobra does not see its white spot (which is under its neck).
A self-righteous person does not see himself as others do.

56 **Bona aokwela tsa, ofonga ntange nd'afeka.**

After the child has fallen on the fire, you repair the bed.
Wise after the event.
"When the house is burnt it is too late to throw water on the cinders." (Danish).

57 **Olit'asi nd'ifole.**

You are curing water in a basket.
You are engaged on a fruitless task.

58 **Okoya we, oya ende.**

Be kind to him who is kind to you.
"One good turn deserves another."

59 Ondiyak'ofambe nt'ambyaka loangana.

He who stole the food does not cease denying the theft.

60 Ntawea lisala ! ko ntawea likota ! ! Ondea we nko lila (or ndala.)

You know not how to work ! you know not how to fell trees ! ! You only know how to eat.
A reproof to the lazy.

61 Ndec'a nkangi, oten'ekoka lae ?

I am down with sickness, why cut sticks for carrying me to my burial ?
A reproof to those who desire your death.

62 Engamb'ek'etumba ntafikaka.

A great warrior does not honour himself ; i.e. does not presume upon his past prowess.

63 Etumb'ek'olongo efoune la jelo.

A battle in the street must not be fought half-heartedly.
A great undertaking requires whole-hearted endeavour.

64 Nko liongo, lokolo ntatunama.

But for the knee, the leg could not bend.
Cf. 1 Cor. 12. 22, 27.

65 Mposa e'asi ntaongaka mmeela.

Thirst cannot be quenched by proxy.
Cf. Psalm. 49. 7.

66 Onenaki ntambyaka lisula.

The one who saw (the animal go into the hole) ceases not to poke a stick into the hole (in order to drive it into a net). Cf. Acts 4. 20.

67 **Mbaala nko mbimbi.**

Gazing does not satisfy with food.

68 **Mpafala nko mbimbi.**

Waiting does not satisfy with food.

69 **Ntaleke litaya l'ombocw'atoi.**

You cannot share your meal with one who has gone to earth; i.e. one who is dead.

70 **Liate lifa l'ofombo ntakitaka lomela mboloko.**

A guileless snake (slime thrower) will not live to swallow an antelope: i.e. it will not reach maturity: but will soon be killed.

The cunning snake hides, and thus evades those who might kill it.

This illustration may be used when wise strategy is required.

71 **Bolo boka lingwele nko nd'eonga.**

The strength of the wood-peckers is only on the dead tree.

Said of a bully who fears one of his own age, but does not hesitate to strike one younger and weaker than himself.

72 **Ntacumyak'eto nkasa.**

Do not shew caterpillars leaves—their own food.

To induce an evil-doer to commit further evil is bad policy.

73 **Nkang'itatuka nteanaka engambe.**

A beautiful person is not known to be an elder; i.e. does not shew age.

74 **Likonga nk'aki bomende.**

The spear stuck in the ground where the antelope had been.

A missed opportunity.

75 **Bonolu ntayaka ntafeza lotomo.**

A child does not continue without sometimes refusing to go on an errand.

A child is not always obedient.

76 **W'eci a mboka, lokai nga w'okita.**

You sleep on the road, and dreaming, think you have reached your destination.

Said of a deluded person.

77 **Bofaya nteak'ekundi e'asi nk'onto ondolokola.**

A stranger knows not where the hidden water is, if no one tells.

Cf. Romans 10. 14.

78 **Boseka ntaongaka wil'omoko.**

One-sided friendship is not possible.

"Friendship canna aye stand on one side."

79 **Imeezo nd'omwa, bofeza nd'otema.**

Assent (or confession) in the mouth, refusal in the heart.

"A mouth that prays, a hand that slays." Arabian.

Cf. Luke 6. 46.

80 **Liki litoi ooke, wambosambe l'omwa; liki liso oene, wambosambe l'omwa.**

That which the ear has heard, and the eye has seen, it is useless for your mouth to deny.

81 **Imola ntondo, tumbe tokamba.**

Take away the smaller nets, let us spread the stronger ones. (The *ntondo* are hunting nets which small antelopes are caught in: pigs, bucks and large antelopes are caught in the *tokamba* nets.)

Let us nerve ourselves for greater endeavour and better results.

82 **Bonto ntaotswaka nk'ise nko nyango.**

A person cannot be born without parents.
"How can a plant grow without seed?" Ceylon.

83 **Liswa j'isisi umbaka bote w'onene.**

A small axe fells a great tree.
Cf. James 3. 5.

84 **Tsa ntasanemaka.**
Tsa ntaongak'isano.

Fire is not to be played with.

85 **Efoti e'ona efolene la nyango.**

A clinging child never parts from its mother.

86 **Boseka, mbela nk'a wamba.**

Friendship, calling only to fight; i.e. You call me only to fight your battles; when you have food you never call me.

A reproof to those who only make a convenience of a friend.

87 **Bona asolika tsa ntutelaka.**

A child who has been burnt does not return to the fire.

"No wise man strikes twice against the same stone."

88 **Ntambaka jit'a nkusa.**

You do not go hunting porcupines and collecting bark for making string at the same time.

"No man can serve two masters." Matt. 6. 24.

"If you pursue two hares, both will escape from you." Greece.

89 **Esampote alengola bote wa libwa.**

The toad (with its warty skin) mocks those who are suffering from '*libwa*' (an incurable warty skin disease) by offering medicine for its cure.

"Physician heal thyself." Luke 4. 23.

"Among wonderful things is a sore-eyed person who is an oculist." Burmah.

90 **Nkanga liongi acwa esela.**

The prosperous man may become an invalid.
Prosperity may give place to adversity.

91 **Mpo ondiya toma, boseka ; boselenketa, ilanga.**

The rat which steals food, a friend; the lizard, an enemy.

On friendly terms with a plunderer, at enmity with the harmless.

92 **Boseka w'esato ntaongaka.**

The friendship of three is not possible.
"Two's company, three's none."

93 **Bokolongo w'osongo ntasambaka joko.**

A piece of good sugar-cane is not without holes.
Even a good person has his faults and blemishes.

94 **Lembola lokiki, tokend'oseka.**

Stop frowning, and let us be friends.

95 **Eembe emo ntasekak'emo.**

One corpse cannot laugh at another.

96 Bomong'ola aikaka l'ofaya.

The host is benefited by the guest.

97 Basal'afe nko nzala.

Two gardens, no hunger.

He who has made provision for the future will not want.

98 Wambokende, bolembo bokofotsi.

Pursue your course, the bird-lime is sticking to you.

or Wambofengola, bolembo bokofotsi.

Continue to avoid it, the bird-lime is sticking to you, i.e. you are as good as caught; your case is hopeless.

99 Lolango ntaongaka bokal'omoko (or wij'omoko.)

Love on one side only is a failure, or is destined to fail.

100 Wengi bonkondo, wengi lileko.

Every deserted village site has a 'lileko' tree growing on it.

A figure of speech used of anything that is universal, e.g. death, etc.

101 Bonto ntayaka ntawa.

A person does not continue for ever without dying.

Death comes to all.

102 Likoli ntumbak'eema.

Argument or contradiction cannot overcome a fault.

103 Etuk'eambi l'ite efokwa (or ntakweka.)

An ant's nest which is attached to a bush does not fall.

Supported, therefore safe.

104 Wisa, wena.

He who hides can find.

105 Oyokende, likambo liyokole.

While you pursue your course, the palaver devours you.

106 Lokosu ntaangaka bofifa.

A cough does not fear the great forest.

107 Mbwa end'okuo (or Mbwa eyoku'okuo) endaselaka nkolo likambo.

A dog which wanders about gets its master into trouble.

108 Ntafengolaka nyango eke mongo ole nd'as'okoka.

You will not go round (i.e. go by another road to avoid) your own mother who lives under a fallen tree.
You will not despise your mother, even if she is living in adverse circumstances.

109 Lomoso ntaongaka nda lokolo, loongaka nda lo.

Left-handedness does not pertain to the foot, but only to the hand.
There is a fitness in all things.

110 Bona ntaongaka nsako.

A child cannot be common property.

111 Wembi (or Webi) akofengoza bombilo, ofenz'ende ntando.

If your friend takes you round by another way to avoid a plot of garden on fire, you take him over the river.
"One good turn deserves another."

112 Eciki a ntomo, bona mongo l'efomba.

The orphan goes on errands, whereas the child of the household is provided with a portion of food.

While the child is pampered, the orphan is treated as a drudge.

113 Mpo jombo nd'ase ba ntange.

Others may speak of the rat's hole under the bed as a place of bondage; (but the rat regards it as home).

Notwithstanding what others may say about an abode, it is home to him who lives there.

114 Wane boyaka, wenamaka l'efekele.

When the heat of the sun is great, stand by the stump of a tree (in the shade).

Seek refuge in time of trouble.

115 Ofotumbole palo otoka nzala.

You would not take off a portion of uncooked food from the fire and eat it, unless you were hungry.

Necessity may dictate strange and extreme measures.

116 Bona ntaongaka nsombi.

A child is not loaned or borrowed.

117 Loola ntaongak'okele.

Heaven cannot be reached by means of a '*bokele*,' i.e., a creeper hoop which is used for climbing trees.

118 Lomako ntaongaka juka nkongi.

The River Lomako cannot be dammed.

119 Nking'a njoku ntaongak'olefo.

An elephant's neck does not suit a bell (such as is fixed to the neck of a hunting dog, that it may be known when it is chasing an animal).

This and 117 and 118 are used in the same way, and mean, Why attempt the impossible ?

120 Ntando nko liyombo, limoci nk'esiko.

The river gives no compensation, earth receives no ransom.

Death by water or land is irrevocable.

121 Wambokende, likambo likolokola.

Pursue your course, the palaver is on your track.

122 Boseka wa mpulu, booto wa nengola.

Feigned friendship is a relationship of mockery.

123 Nyango ea ncikela, befambe benkuma ntekoka.

With a step-mother there is never a sufficiency of food. She only provides for her own.

124 Tosambolake mboka eko, nyango bafokoomba itsa nkokolo.

Don't go by that road, lest they bind up your head in the large leaves (used for cooking).

A warning to avoid something which may lead to your death.

125 Lokusa aofenda mboka—alanga batene nsonge.

The creeper (from which string is made) grows across a path—it desires that they will cut off its head ; i.e. it is in quest of death.

A figure of speech used to condemn conduct which will inevitably lead to disaster.

126 Boselenketa bole nsamba, bole nsamba, wasa nk'owa.

The lizard which goes from roof to roof is in quest of death.

127 Botumba bonda liombo bonda wucu l'etongo : baolota botumba wa baoyi'obe.

One house has a good floor, another is dusty and much noise is heard in it; but people flee from the house of evil words or deeds.

Appearance is not always a safe guide—evil deeds may be done in a clean house.

128 Bomongo ntafombaka jonge likae.

A person does not deceive his own body.

129 Bomongo ntalengolaka.

A person does not mock himself.

130 Iango y'okulu—botai bocwaka nk'esembe.

In the beginning, string—the net subsequently becomes a large coil.

Small beginnings may have great endings.

Cf. 187 & 190.

131 Baki'amato baocwa baende.

Those who were women have become men.
The weak have become strong.

132 Baki baende baocwa bamato.

Those who were men have become women.
The strong have become weak.

133 Nkombo eki fafa, "Ompime, mpaolela ; " bofambe ntatongak'ilombe nda lingongo.

My father's adage was, "Refuse to give it me, I shall not cry ;" food does not build a house in the throat.

A reproof to the miserly who give nothing away.

134 Wambene oyayeka, tofelake botooma.

Although now you have plenty, do not forget the masticating of one thing only; i.e. you may have to eat dry bread

In the day of prosperity, remember adversity.

A reproof to the extravagant and selfish.

135 Okund'ona, nyango oka nkele.

Strike a child, and its mother becomes angry.

136 Kitaka nk'ona, wena nyango.

Only lay hold of a child, and you will see its mother. Cf. 1 Kings. 3.

137 Bokakaza wa mponye, jefa jokya.

The thought of a lazy person is, The sun is risen. A vain excuse of the slothful. Prov. 22. 13; 26, 13, 14.

138 Ofoyal'oki nkema nd'olenga.

Be not as the monkeys in the *bolenga*.

They remain in the '*bolenga*,' not knowing that the hunters have cut the branches of neighbouring trees: in attempting to escape, they are caught in the net set for them.

Do not live in a "fool's paradise."

139 Toond'esende, bongolo bol'iteko bwo.

We track a squirrel, the '*bongolo*' (a larger animal) springs into the net.

They got something better than that which they sought.

140 Toond'ekute, lina likela nk'asi.

We trace the foot-print of an animal which passed yesterday, and lo! a fresh foot-print of to-day.

Tracing the old foot-print, we come upon a fresh one; we then follow in the foot-prints of an animal which passed but recently, and kill it.

A pleasant surprise.

141 Obok'elongi nd'okonda lae ?

Why do you turn (cast) your face toward the forest ?
Why do you despise me ?

142 Ofonga bokumb'a ekaka !

You keep '*bokumba* (a lung disease) in your chest' i.e. you conceal it.
Concealment is unavailing: for "truth will out."

143 Bosekota ng'okwa.

A young man like salt, i.e. of a good disposition.

144 Bosekoka nga mboyo.

A young man like the '*mboyo*' (a very straight tree); i.e. of fine physique.

145 Ntasanaka la ntao la tsa.

Oil and fire must not be played with simultaneously.

146 Ntatongelaka losao loka nyama boliko.

A '*boliko*', (small elevated platform for curing meat) is not built for the foot-print of an animal.
"Don't count your chickens before they are hatched."

147 Wale oki lifofoko !

The bravery of the elephant fly !
It makes a loud buzzing sound like i i-i-i ! and then flies away. Much noise, but no courage.

148 Nkema ntakaaka nd'olenga oki wembi.

A monkey does not spring into the trap in which its mate has been caught.
"Profit by the experience of others."

149 Likongoenga ; jotanela tolufe.

Let it continue to dry; it is overtaken by heavy rains.

The indolent person says of his garden, "Let it dry a little more," and day by day he puts off burning the undergrowth which he has cut, until the dry season is past; the heavy rains come, and it is too late to burn. And thus he is left without a garden.

Procrastination leads to want.

150 Likinda nteanaka nd'olongo bok'etumba.

An only son is not known in the battle line.

A rebuke to pride. In a battle an only son is of no more importance than any other man.

151 Bokoko bonda ntoela o nga joi ja nsangela.

A piece of peeled sugar-cane is like a thing told you.

No one likes to receive sugar-cane peeled, they prefer to peel it for themselves. And so with hearsay, they prefer to hear and see for themselves.

There is always the possibility of a rumour being contradicted.

152 Besembe beuma ntakokaka mpota.

All the fingers are not equally wounded.

If you have a sore on one finger it does not follow that you have one on every finger.

Do not judge the whole community by one bad member of it—all are not necessarily like him.

153 Ikasa mbaamba, eu nkoamba l'oseka w'ombamba l'aoyi.

A small leaf closely folded, I unite with you in friendship; you unite with me with words (palavers).

Unrequited friendship—returning evil for good.

154 Ikoko, em'okoni, ondekol'eu l'otale lae?

Ikoko, (a very tall plantain) I planted you, why do you surpass me in height?

A simile expressing reproof to a slave or dependent who has been succoured and taught, but has become arrogant towards his helper.

155 Lilenga limo, ondolengaka nko limo.

A treacherous person is treacherously dealt with by one of his own kind.

"Set a thief to catch a thief."

156 Bolemo bokamba we la nyongo. Okel'okamba, bokamb'ombosi-l'oso (joso).

The work which you and your mother have done. You say you did it, and it was already finished. It was finished so quickly because of her assistance.

Give "honour to whom honour is due."

157 Esongo aol'ekucu, ofel'olaka lae?

The snag has broken the calabash, why do you blame the bolaka (a kind of gum used for mending calabashes)?

Blame those to whom blame is due.

158 Lokai afa nteke.

Thought (mind) is not a gathering for settling affairs.

You may decide a thing according to your own thought, and realise afterwards that you would have done differently, and probably better, if you had had the advice of others.

"Lean not to your own understanding." Prov. 3. 6.

159 Eu la we tofaolena, eleng'ele lokumo loling'ote iombe.

I and you will never part, like the lokumo creeper which twists round and round the iombe tree. It cannot be separated from it.

A vow of constant friendship.

160 Lako lisangya, lokendo lofoonge.

Without a definite purpose, a journey is of no use.

161 Batanga webi, oseka tola ; nk'esi, bakotanga we o ngoko.

When they scandalize your friend, you laugh about it ; it will not be long before they scandalize you in the same way.

Presumption may be followed by disillusion.

162 Bomoto aokima nsoso l'oola wa lende.

A woman only chases a fowl when there is no male to do it.

Necessity compels us to help ourselves when in difficulty.

163 Nkaka ea tsa la e'okonda efosongi.

The density of fire and that of the forest are not the same.

164 Wamben'olo, tofelak'obe.

You continue to see good, don't forget evil.
You enjoy prosperity, don't forget adversity.

165 Lokas'iangu o nyama ek'omoto.

A leaf (for wrapping the meat) is quickly brought by a woman, when an animal has been killed of which she partakes.

166 Nsoso efemala la mbula ntaleka yomba y'olo.

A fowl does not stand under cover when it rains, unless it has eaten something good.

167 Eya banto ntaataka bolangi.

He who is hospitable (or kind) to people is himself without a friend.

He treats others well, but is himself disliked.

168 **Baondekela ng'ekeng'okwa.**

They pass from me like a lump of salt.

When the potash-producing plants are boiled, and the liquid is left to cool, a certain amount of evaporation takes place, and the salt cakes on one side of the pot only.

All are against me, I stand alone.

169 **Wuo oki mpete.**

A question regarding '*mpete*' (a leaf used for thatching).

A man who is returning from the forest carrying a bundle of *mpete* is met by a person who asks, "O! is that *mpete*?" There is no reason for the question; as it is obvious to all that he is carrying *mpete*.

A reproof to the inquisitive who ask questions for asking's sake.

170 **Botutsi'a nkema ondesany'oliko.**

The person nearest the monkey is the one to watch the creeper (in which it is hiding). The others go for their nets, and when they return, he is able to shew them its hiding place.

Responsibility.

171 **Ntasesaka namb'a nkola.**

A dead elephant canot be cut up with the finger nails.

Implements are indispensable. Cf. 172.

172 **Nkema ntawaka ndesanya.**

A monkey is not killed by merely watching it.

Weapons are necessary.

You cannot attain the end in view without the use of means. Cf. 171.

173 **Bosambelo ntafendaka lisoko.**

Hand-shaking does not reach above the shoulder.

Said to a person who is very gushing when shaking hands (or more correctly shaking arms native fashion), and puts his hands on his friend's shoulders.

Feigned friendship.

174 Ḱeko ndoka lokiyo lofumbwa la mbile !

Never before have I heard of a flying squirrel springing in the day-time!

The flying squirrel is nocturnal, and is very seldom seen to spring from tree to tree in the day-time. An article has just been missed, and the owner of it makes use of the above exclamation in the hearing of a person who is near to where the article was last seen.

An insinuation made to a suspected thief.

175 Olika we, isesansinga !

O you, *isesansinga*! Isesansinga is a rough-edged grass which wounds a person who touches it. The name is formed from the the verb *sesa*, to cut up, and *nsinga*, a kind of fish = *isesansinga*, one who cuts up the nsinga fish.

This simile is used of a churlish person who is continually wounding the feelings of others.

176 Julu life lisekana ifoso.

Two tortoises laughing at each other's shell. Both are equally hard and ugly.

"The pot calling the kettle black."

177 Eembe emo esek'emo.

One stiffened corpse laughing at another.

Same as 176.

178 Ioko a losi ? Tosuk'ofaya. Nkina iocwa la namba.

Is the manioca in the spring ? We press the visitor to stay. Perhaps the manioca has been taken by elephants.

Before inviting a visitor to remain, make sure that you have food to set before him.

179 **Tofela nkoi, ko tofel'andola nd'anza.**

We blame the leopard, and we also blame those who go outside.

It is unwise to go out at night when a leopard is known to be prowling about. If a person goes out and is wounded or killed, he will be judged to have been culpable.

Said of those who have disregarded warning.

180 **Ofoyale ng'ok'Iseacumbo nd'ofongo.**

Be not like *Iseacumbo* of *Bofongo*.

He refused to take any manioca with him to the hunt, saying that he could get plenty from other people. Instead of getting plenty, he starved.

Make suitable provision for the future.

181 **Nzala nteak'isekota.**

Hunger does not know youth.

182 **Ocwaka nkele aleka jei.**

He who goes to the palm plantation eats the '*jei*', (best kind of palm nuts).

The labourer is worthy of his hire. Cf. 2 Tim. 2. 6.

183 **Bangel'Inkoma, siki Inkoma aang'akand'aoyi.**

They conspired against *Inkoma*, but *Inkoma* was making his own plans.

The enemies of *Inkoma* had plotted to slay him, and had him shut up in a hut in readiness. But during the night he set to work, and dug a tunnel, keeping the earth in the hut out of sight. He carried the tunnel outside the enclosure of the hut and escaped by it. In the morning his enemies found him gone.

"There's many a slip 'twixt cup and lip."

184 **Mbaala ntasizaka nzala.**

Gazing (at food) does not appease hunger.

185 **Mbaala ntaikyak'onto.**

Gazing (at a person) does not heal him.

"A little help is worth a deal of pity."

186 Bonto ale nd'otumba nta ntotswaka.

If a person is in the hut, a goat does not enter.

This proverb may be used as an illustration shewing that the presence of the Holy Spirit in the heart of the believer is a preventive of Satanic domination and of evil from without.

178 Me-me—akitaka nta.

Me-me (bleat of a kid)—it (the kid) becomes a goat.

Little beginnings may have big issues. Cf. Zech. 4. 10.

188 Ilonga nsako nyama y'onto l'onto.

Partnership in the trap, share of the meat.

Cf. I Sam. 30. 24.

189 End'okoka liwa, a faokoka'okala nko lomba?

He who gives you palm-oil pottage, will he not first give you a single palm-nut?

Cf. Rom. 8. 32.

190 Oki bolunga aocwa lonsolo.

That which was a bud has become a *lonsolo* (a ripe vegetable resembling a tomato in appearance).

Cf. 130 & 187.

191 Bakokime la wete lilembw'ompempe?

While they are following you (in chase), do you leave the road only to give up on the edge of it?

Do not give up; get as far out of danger as you can.

192 Paka-paka ntakitak'iboki.

Food given away never reaches a large packet.

This expression may be used as a reminder to a person who is discontented with what he receives as a gift.

"Do not look a gift horse in the mouth." Butler.

193 Onambolak'eciki nk'osangi l'olwa.

The one to adopt an orphan is the person who was related to the deceased parent. (*Bolwa* = one who dies a natural death.)

Responsibility.

194 Ntasinganaka l'elimo nko loela.

One does not choose to live next to an old man from whom there will be no call.

He is too poor to share his food with others.

195 Nteke eki Bongamba.

The assembly of *Bongamba*.

Bongamba was going to a play in which he was to take part; but he took so long in preparing his adornment for it, that he arrived at the place of assembly to find the play ended.

Delay may cause you to miss an opportunity.

196 Nenaki, ncenaki.

I saw, I did not see.

A man returns from the forest and tells stories of impossible things which he says he has seen, such as maize growing in the forest, palm-nuts and plantains growing in the marsh &c. On being closely questioned he has to own, "I did not see it."

A rebuke to those who exaggerate.

197 Iciciki ya nsoso, ilongi nko lominyo.

A little orphan chick always has a sad face. It has no mother to care for it.

198 Ecina ntaongozaka mponye'ona.

An industrious person does not rear a child for a lazy one.

199 Lilelo ntalisizaka likambo.

Crying does not finish a palaver.

200 **Engolo ea likambo ntasambaka balimo.**

A big affair or palaver does not lack old men (to act as judges at the trial).

201 **Bofaya ntetamaka, nk'omong'ola ntosuka.**

A guest will not stay for the night, if the host has not pressed him to do so.

202 **Obok'ojwela ; eto ea nsasamba etakekela.**

You throw away the old cloth (or garment); but the newly-made cloth has not become accustomed to you, i.e. does not fit you.

A new situation may at first be less agreeable than the former.

203 **Mboka esimbi we yowa, bekolo bekotomba, nk'okenda.**

Along the road on which you are to meet your death, your legs will carry you, and you will go.

Destiny cannot be averted.

204 **Bendanga yili (bili) nkasa ifea.**

The leaves of the tree do not know the intentions of the roots.

205 **Somba mboka, kel'okunde nyango.**

Buy the road (i.e. pay toll), then bury your mother.

The native custom was that if the road to a cemetery passed through private property, permission had to be obtained or toll paid before the corpse could be taken to the cemetery.

206 **Nsoso e'olongo ntabakimaka la jelo.**

They do not chase a fowl of the street half-heartedly.

Said of a task requiring perseverance and strenuous exertion.

207 **Nta ntotalak'esongo—ondotala oyokime.**

A goat is not wounded by striking its foot against a stick—he who is chasing it is wounded.

208 **Osola ntando, ofita nde wita ?**

You put poison in the river, do you waste the *wita* ?
Wita is a poisonous fruit which kills fish in small streams only. There is too much water in a river for it to take effect.
Are not your efforts futile?

209 **Ima ntafanzak'ilongo ; ofanzak'ilongo nk'aoyi'obe.**

Miserliness does not scatter your relatives; only evil deeds scatter them.

210 **Tosul'ale, lokiyo sengulu.**

We poke away in the hole of a *ale* (a species of squirrel), and all the time a flying squirrel, *lokiyo* (a larger animal), is in the tree above us.

211 **Webi aolikumwa, wikumwa.**

Your friend has run, you run too.

212 **Bona owa lisoko ntakendaka nd'otonga wa nsombo.**

A young antelope (large species) never mixes with a herd of pigs.
"Birds of a feather flock together."

213 **Ntatomaka nsoso lotomo.**

A fowl is never sent on an errand.

214 **Bont'omoko nk'olo.**

One man is no good, i.e., to live in solitude.

215 **Okela baoyi'afe.**

You are double-minded.

216 **Tosombake wato wini.**

Don't buy a submerged canoe.
"Never buy a pig in a poke."

217 Bosai bokela mpota, beuma beokoka l'alongo.

One finger has a sore, all the others are covered with blood.

All are affected because of one.

218 Lokendo loongaka la nkesa.

Its best to go on a journey in the morning.

219 Ise aomaki njoku, beke bempate nko ?

Your father killed an elephant, then where are your tusks ?

220 Bolo'omoko ntaunyak'etafi.

One man's strength will not break a branch.

221 Esomb'aoka ntaleka yomba ibe.

A salesman does not eat anything inferior.

222 Boya wa likilo nk'ona al'eko.

Your son-in-law shews you kindness only while your daughter remains with him.

223 Nkana ea webi akokaaki o nyama ; ntakotokwel'asi.

The sister or brother of your friend will give you meat, but will not fetch water for you.

224 Nyango ea webi, batoi b'olo.

The mother of your friend is hard of hearing, i.e., she won't help you.

225 Nsoso ntaekaka nsamb'ife.

A cock does not crow on two roofs ; i.e. he crows at home.

226 Bombende ntimbwaka nd'ase b'oteko.

A *bombende* antelope does not sleep beneath a boteko tree, (lest the fruit fall on him).

Keep out of danger.

227 **Ekenje ntaluwaka l'ompompo.**

A stone is never overturned by the wind.

228 **Balambo lokuto atanelak'afaya.**

Slow cooking, the visitors arrive before you are ready.

If you procrastinate, you may find no opportunity afterwards.

229 **Etumba ea mbotswa (or nsangeli) ntawak'ant'auke.**

The attack of which warning was given by one who is related on both sides, does not cause many deaths.

230 **Nsoso ntutaka nd'elaji.**

A fowl never returns to a deserted village site.

231 **Bobe l'olo bafolene ; bayokende nd'ekoka.**

Evil and good are not separated; they go together in a crowd of people.

232 **Lituka afa ngola, afoonge nsambela.**

Beauty is not cam-wood powder (used for adornment), it cannot be communicated.

233 **Ntando ntawaka la nkai.**

The river is not killed by paddles; i.e. it is none the worse for being churned by them.

Scandal does not kill.

234 **Elanda l'ekolo ekukola batongi.**

He who walks in the evenings discloses back-biters.

235 **Lolango ntaongaka nangela.**

Love is not possible by proxy.

236 Ima ntafimaka lolango.

A stingy person does not refuse to give to his lover.

237 Bote ntacikak'ecw'aunza.

The tree falls in the same spot as its leaves.

238 Ntabetaka mbwa a mpao efokinela ; betaka mbwa a mpao nk'ekinela.

They do not call a dog to the hunt which does not crouch before you: the dog which they call to the hunt is the one which crouches before you: i.e. if it is unfriendly to you, it will not obey you.

239 Ocwak'okala ntena ndola, oya lim'afeka," Ndola ikau."

The one who went first did not see the *ndola* fruit; he who comes afterwards (says), "My *ndola*." He saw and claimed them as his own.

A reproof to the unobservant.

240 Esombe lomi, mpao mpolo : tokele mo?

Market to-morrow, nothing killed at the hunt: what shall we do?

Shall we wait for the market, or go to the hunt again, and chance getting nothing?

In a dilemma as to which course to pursue. Cf. Phil. 1. 23.

241 Ikasa indutaka aeyoko icwaka lolo ; lolo icwaka ngele ntutaka.

The little leaf which soon returns is the one which goes up-stream; but that which goes down-stream never returns.

Some things are not beyond recall, but others are irrevocable.

242 **Oamb'ik'a nondo ; iko l'elunga, nondo l'enyai, oat'eyalemelo nko?**

You join yourself to the porcupine and the electric eel ; the porcupine has quills, the electric eel has electricity, what abiding place have you ?

When sick, you go to your friends, but one like a porcupine turns his quills on you, and another resembling the electric eel gives you a shock,—anything to get rid of you.

Desired by none, you are driven away by all.

243 **Elingisela, bonto oyokinde toncinga.**

The hearth is the one who is filled with little packets of food.

244 **Eciki ea lioko afolel'otonga, alela nk'ikole.**

An orphan squirrel does not need a herd; he only needs a little hole, i.e. a dwelling place.

245 **Efeko efofete boeko wae ?**

The tool which is not sharp, why make it taboo? i.e. interdict the use of it.

A blunt tool is common property.

246 **Likucu liki nguma nd'okonda.**

The authority of the python in the forest.

The python is regarded as a chief because he never divides any food with another, he swallows it whole.

Selfishness.

247 **Mboloko ntawaka ocik'a ngonda.**

An antelope does not die if you leave it in the forest (its home).

Used of a man who does not like company; but prefers to dwell alone.

248 Ntakomolaka ekolo ea nyango la mbile.

It is imprudent to take anything out of your mother's basket by day, i.e. during day-light.

A thief seeing you may himself steal something from the basket, and then tell some plausible story of your having taken it.

A caution against contingent evil.

249 Ole nda litoi ja mbwa na? Ofa.

What is in the dog's ear? *Ofa* (a large kind of tick which causes deafness).

Used reprovingly to a person who is constantly forgetting what he is told.

"None so deaf as those who won't hear."

250 Bomong'itunda aocukala nd'oelo.

The owner of the mat is sitting on the edge of it.

He who made or bought the mat has scarcely a place to sit on; because others crowd him out.

251 Wato ntakitamaka lolinda nd'iongo.

A canoe frequently sinks in the landing-place.

After a journey, having stemmed strong currents and weathered heavy storms, when those on board think they have reached safety, the canoe sinks just as she is coming into port.

252 Lituka ja weli ntambolaka nteli.

The beauty (brightness) of the moonhine does not pick up a needle.

253 Nganji'afaya.

Presents for strangers.

Used to a person who never gives anything to his own people, but only to visitors or strangers, thus seeking fame abroad.

254 Yoleka l'ankina, bona owa nyango nd'ikasa.

You eat with others; but your own brother or sister receives some food on a small leaf.

Same significance as 253.

255 Osana la licuku j'okoko, ntola la mbindo, ola l'alongo.

You play with a joint of sugar cane; if you do not eat it with the dirt (from your fingers), you will eat it with blood (from a scratch of the *licuku* which is prickly).

256 Likambo ntasambaka ncina.

A palaver is not without a reason.

257 Bokoli ntamelaka lako licina.

A creeper does not grow without a stem (from the root).

A simile expressing the same thought as No 256.

258 Wangana ntawumba linko, ikoko ikel'elembo lae ?

You deny having cut down a bunch of plantains, how is it your knife is smeared with plantain sap ?

Circumstantial evidence condemns you.

259 Ise ef'eke afaokosambela likambo ja nkaka.

Your step-father will not settle a difficult palaver for you.

260 Lomi, lifi, w'ifimana o mpolo.

Tomorrow, the day after tomorrow; you will get nothing at all.

Used to procrastinators, who say, "Tomorrow or the next day will do," and frequently lose their opportunity.

261 **Bofolu afitaka lokumo etumba nteuna.**

The coward destroyed his fame when no attack was made.

Hearing a rumour that an attack was planned, he fled; but subsequently found that it was a false alarm. Henceforth the women called him a woman.

Spoilt reputation.

Proverbs. 28. 1.

262 **Nyango ef'ekawe ntakokinzak'ofambe likunju to.**

Your step-mother does not satisfy your stomach with food.

263 **Likind'a mbula ntaangaka l'onene w'owa.**

A solitary shower of rain does not fear the greatness of the dry season.

264 **Baleka ntende balembwak'okai.**

They who eat *ntende* (acid fruit), get tired of acidity. Satiety.

265 **Efala we nta, w'ilela jefa, ojwela mbula.**

While you wait for (the gift of) a goat, the sun may set, or you may be caught in the rain.

Used to a young person who is always waiting about for a friend, and getting no good by it.

266 **Ntasonganyaka namba l'ongete.**

They do not compare an elephant with the smallest kind of antelope.

Incomparable—not parallel cases.

267 **Ifikele ntawaka, locike.**

The tree stump will not rot because you leave it.

An expression used by the forsaken. "Never mind me, I shall not die yet!"

268 Anini'auta, ntaongaka isano bonyanyato.

Where oil is immersed, it will not do to play *bonyanyato*, a kind of dance.

The oil is hidden under water for its preservation: if you go playing near the hidden pot, you may smash it, and lose the oil.

"On peut payer cher un frivole plaisir"

One may pay dearly for a frivolous pleasure.

269 Onungaki aut'okemb'ondoekole.

He who was lost in the forest practises extortion on the one who rescued him.

"After crossing the river the boatman gets a cuff."

270 Osekela wela tola.

You laugh at your own need, i.e. you are in need yourself and yet laugh at the very thing you lack.

Foolishness—making fun of your own adverse circumstances.

271 Ilelaka nk'anto, afoat'ondolel'ende.

The one who is constantly crying (mourning) for others, has no one to cry for him. Cf. 358 & 359.

272 Imeezo nd'omwa, nsisoza nd'otema.

Assent (or confession) in the mouth, tormenting in the heart.

"A mouth consenting, a heart unrelenting."

273 Nse embowaka ntakendaka.

A dead fish cannot swim (lit. cannot go).

274 Nse ntacikak'ecw'asi.

A fish does not stop going in the direction in which the water flows.

275 Ound'eonga ntaalak'ase.

He who climbs a dead tree does not look down.

Caution.

276 Botoa ntaunaka la nsambo.

Six do not fight with seven.
Unequal contest.

277 Engambe nda mpao ntaki likoli.

An elder in the hunt, no (need for) argument.
When a hunt is being arranged for there is no need to ask, "Will the elder go?" You may always count on him; the young men are the doubtful ones.

278 Inkune asana nda lisafa asanela ise la nyango.

An infant who plays in a puddle, plays for his father and mother, i.e. he will cover them with dirt when they nurse him.
A child may bring trouble on his parents.

279 Oyound'eliko, oyofwa, ntakweka.

He who climbs a creeper, and considers (remembers) does not fall.
In a dangerous situation, exercise discretion.

280 Ta; "Mpotae." Leka; "Mpoleke." Okela we na?

Run into the net; "I will not run into the net." Pass; "I will not pass." What will you do?
Indecision; used to a person who does not know his own mind.

281 Toyake la mbile; toyake l'otso; nje ekek'eya?

Come not by day; come not by night; at what time shall I come?
A rebuke to the churlish.

282 Nsoso ntaekaka betond'efe.

A cock does not crow on two perches.
A man is master in his own house only; not in that of another.
Used in reproof. Cf. 225.

283 Otumbel'etuka ; ofita nde benoi ?

You set fire to an ant's nest; are you destroying the small twigs used for lighting fires ?

Etuka will not ignite, why attempt the impossible ?

Misdirected energy of one engaged in a work of inutility.

284 Ofa l'okune, bokilo akofala nd'ifele.

If you have no young brother, your brother-in-law will wait for you at the pit which you have dug for catching animals.

It is unsafe to go alone—a leopard might kill you while you are carrying the animal home.

You may be compelled by necessity to do things which otherwise you would prefer not to do.

285 Ntacwaka ifele l'anko.

You do not take plantains only when you go to dig a pit for catching animals.

Plantains do not keep as well as cassava, and you may be away from home some time.

It is unwise to embark upon an enterprise without adequate preparation.

286 Njoke o la nkombe la nkusu.

I heard it from the hawk and the parrot.

Hearsay ; no certain knowledge or proof.

287 Bolemo ntaonga, nsoi lim'el'omongo.

When the work is a failure the worker feels shame.

288 Jefa ntakyeka likinda.

The sun does not rise once only.

289 Botuli nkombo, lifeko lionga.

A blacksmith is sought after because the tools he makes are a success.

Good workmanship is the best recommendation.

290 Ecwa wilangi, ecwa loanga ; ecw'olole, ecw'oongi.

Where the person of rank goes, there goes the prisoner; where the foolish person goes, there also goes the prosperous one.

There is one way for the honourable, the prisoner, the fool and the rich; death is the common lot of all.

Cf. Eccles. 3. 19,20.

291 Kolokolo ntatombelaka kalakala.

Long ago does not carry for the distant past.

The long-standing debt is not carried away (or forgotten) by the long journey and absence of him to whom it is due.

A day of reckoning is sure to come.

292 Osimbi lokoi ntalekanaka bokoka.

He who goes (in quest of) fire-wood does not pass by a fallen tree.

A good opportunity should be seized.

293 Osimbi nyama ntalekanaka likili.

He who goes (hunting) animals, does not pass by their foot-prints.

He follows in their track until he catches one.

Improving an occasion. Cf. 292.

294 Olambya likili nd'oyau, tofelake oyokase.

You have left your mark (foot-prints) in the grass (as you fled), do not forget him who is searching for you.

Precaution.

295 Ikumw'iangu, w'ifutela lifi lokendo.

Run fast, you will ultimately return to walking.

A reproof to the over-confident.

296 Esi l'iangu, olembwa lifi lokendo.

A long distance with speed, you will ultimately be worn out walking.

Foresight, provident care for the future.

297 Eoto e'ofaya oki'nd'okendelaka.

A stranger's true friend (likened unto a relative) is the one with whom he previously kept company, i.e. a former acquaintance.

298 Ntasokolaka osimbi l'itswa.

They do not push against the person who goes with a piece of lighted copal (as a torch at night).

It is unwise to insult the person whose services are indispensable to you.

299 Bont'omoko ntatungolak'omongo.

One man cannot release himself.
Assistance is essential.

300 Bonto atakoate, atakosamany'akata.

A man who has not caught you up has not gripped you by the wrists.

Persevere; for escape is still possible.

301 Mboka ee w'oleka efa la liunga.

The road by which you are accustomed to pass cannot be mistaken.

302 Ocikaki lisala ntayaka ntengela.

He who left his garden does not cease to examine it.

303 Bonkokomo (bokau) ntaatak'oliko: nkanga wamba ntaatak' olangi.

The *bonkokomo* (or *bokau*) tree never has a creeper attached to it; a person who is always fighting never has a friend.

304 Ocwa nd'aliko afosekwa.

He who goes above (as up a tree) does not stay there for good.

305 Jofwa ja mbula wae bakungola.

The warning (reminder) of rain is thunder.

306 W'eci nzala ; toma mpiko.

You are lying down hungry, while there is food yonder.

If you are lying down hungry now, the fact that there is food coming later on will not appease your hunger.

307 Oomaki njoku ntal'alongo.

He who killed the elephant did not even partake of its blood.

308 Jomo ntasilak'esanga.

By resting only you will never get through the forest.

309 Esende ! otomba liseko.

A squirrel ! go stealthily towards the *liseko*.

When a squirrel sees an animal it utters sounds *ke-ke*, resembling a laugh which the natives call *liseko*.

Embrace the opportunity.

310 Ole la mpifo ntakosulaka.

He who is in a position of authority never coughs ; i.e. he never needs to cough to remind others of his presence, or that he wants food.

He is invested with rights and privileges, and therefore gets what he wants without asking for it.

311 Empempe ntumbaka likwa likambo.

A squirrel never condemns (decides a palaver against) a *likwa*.

The *likwa* is a fallen tree or bough where the squirrel hides.

312 Ntalimbaka inkune ntela.

It is imprudent to promise a little child a ripe plantain and then break your word—its cries will be unbearable.

313 Inkune imo ntakaak'imo ntela.

One little child never gives another a ripe plantain.

314 Lofeno l'okwa ofenol'ocumb'ekai.

Despise salt, you despise that which makes *bekai* savoury. *Bekai* is good food, but uneatable without salt.

It is folly to despise what is indispensable.

315 Ikongo ifaotomba mengo, ikoka l'ikonga imoko.

A small back will not carry a large load of cassava, it is only able to carry a small packet.

A burden should be suited to the capacity of the bearer.

316 Lokai ntacwaka nd'okala, lutaka nd'afeka.

If thought (or mind) does not pass on before (as forethought), it subsequently returns (as an afterthought).

Indiscretion may lead to remorse.

"Le sage avant d'agir, reflechit, examine; car la plus belle fleur souvent cache une epine."

A wise person, before acting, reflects, examines; for the most beautiful flower often hides a thorn.

317 Ntaamanaka la okofomba.

It is unwise to keep company with him who deceives you.

"He that takes a raven for his guide will light on carrion." Arabian.

318 Esende akene nk'iteko asimbi la lisambe nd'aliko.

When a squirrel sees you without a net for catching squirrels, he goes along with his tail up.

319 Nyongo awaka, w'onaka ndolo ; botema ntakela "Ncila.

Your mother is dead, plant *ndolo* (cassava planted in the street near the old dwelling recently vacated); the stomach never says, I do not eat."

Having lost your helper, you must provide for your own needs.

320 **Baolila loculu nda mboka, bant'auma benake.**

They place the smithy in the road that everyone may see it.

A simile applied to a person who seeks for praise.

321 **Olangaka waji ; otonak'ilongo.**

You desire the wife ; but dislike her relatives.

Almost without exception this is true of natives; because of the endless difficulties with regard to the dowry demanded by the wife's relatives.

322 **Bondo oki jina.**

The irritability of a boil.

Boils on the body make people irritable and difficult to live with. When a person manifests these traits, he may be asked, "Oh then, have you a boil?"

323 **Mboloko ntolaka nteke la too nd'omwa.**

Mboloko (small antelope) does not go out of a concourse of people with his little paws in his mouth. Rather he puts on extra speed to escape.

It is unwise to loiter in a place of danger.

324 **Bocwi ow'asi ataye, ekucu etalola.**

The person who went for water has not yet come; the calabash is not yet full.

There is a reason for the delay.

325 **Tokika ko-ko, banko nk'afe !**

Pounding away, and making such a noise, only two plantains!

Much noise and fuss, and little to shew for it.

"Much ado about nothing." Shakespeare.

326 **Aket'iyo, w'ambaka.**

When they call you, respond.

327 **Akuol'iyo, w'ambaka.**

When they ask you, answer.

328 **Wato boyokende la njake ntawinaka.**

A canoe which travels with (carries) an *njake* (scoop used for baling out water) does not sink.

329 **Ntasalaka ntokembola.**

You do not clear the bush of your intended garden if you have not first explored the site.

"Look before you leap." Butler. Cf. Luke 14. 28.

330 **Bona oyokende la nyango end'oyoyo afomonge liat'ise.**

A child who lives with an active mother (a widow) will not have to wait long for a father (a step-father).

331 **Nsoso emoko euta nyama, mbat'enkina eka liomba nko?**

The only fowl (I had) was killed by an animal; where shall I get another to keep?

Unavailing lamentation. "No use crying over spilt milk."

332 **Likoloto ntokaka elel'ona.**

The black and white monkey cannot bear to hear its young one cry.

Maternal affection.

333 **Nsonge ntasilak'etalo.**

Moon-gazing is never-ending.

"A thing of beauty is a joy for ever." Keats.

334 **Akosangel'iyo, w'okaka.**

When they tell you, hear.

335 **Akosangel'iyo. w'okozaka.**

When they tell you, listen.

336 **Botal'ekole, nsamboka, ntabelama.**

A long island and the river bank are not comparable.

337 **Nkang'obe ; l'ankela.**

An evil person ; they say it of me.

An evil person who is always saying, "They treat me badly," has earned the bad reputation.

338 Likali ntalicikalaka nd'ilenge.

Partiality does not stay in the grass (of the recently vacated village site). It is still shewn in the new village by those addicted to it.

339 Bowa oki w'ene nkaka l'ekufa.

The dry season in which you see '*nkaka*' (a small kind of fish) wholę.

Make good use of the present opportunity.

"Make hay while the sun shines."

340 Botsa w'esao ntakendaka la mpamba—ofolotala la wengi.

You should not go vigorously in a new clearing of an old village site—lest you be injured by thorns.

In a dangerous place walk circumspectly, or you may fall into evil.

341 Mpoke ekela, ecw'esuku, eambemaka nd'okeele.

A leaking pot becomes a useless pot, and lies under the eaves.

Reprobation. Cf. 2 Tim. 3. 8. Titus 1. 16.

342 Nsooza liso oyi ! We mongo w'akundol'etafi.

Oh! I have knocked my eye out. You yourself have cut the branch (upon which you were sitting)!

A foolish man may bring about his own fate.

343 Bofala wemi, osing'okulu.

While the antelope is standing (before you), you are making string (for a net).

Unpreparedness.

"Have not thy cloak to make when it begins to rain."

344 Kanelaka fele ! W'ikumwaka, w'uteyaka liso nd'afeka ?

Think a little! Do you run and cast yonr eye behind ? i.e. look backward while running. It has been known for a person acting so imprudently to fall into a pit.

A reproof to the thoughtless.

345 Eu njolele, w'oseka ; njutaka, w'olela.

While I was crying, you were laughing; I returned, and you were crying.

See Eceles. 9. 11. 1.c.

346 Tsa nda likaka, bolando nd'oloko.

Fire on the foot, sympathetic pain in the heart.

Sympathy. See 1 Cor. 12. 26. Heb. 4. 15.

347 Lokino j'onkenge otenak'akaka.

You treat leprosy as nothing, and your feet are (ultimately) mutilated by it.

Disregarded warning is inevitably followed by evil consequences.

"Little enemies and little wounds are not to be despised."

348 Bosako nd'isika, etumba nd'ekulu.

News in the street, the attackers are on the road by the stream.

While they are telling the news of a threatened attack in the street, the attackers are already on the borders of the village.

349 Bomong'ofambe ntakombolaka.

The owner of food has no great desire for it.

350 Ntatefelaka joi lif'olo, ntawea joi.

It is unwise to speak about a bad palaver without first making sure of the veracity of it.

351 Elolomwa aofonola nkosi nyama l'ool'a joi.

The loud-speaking man takes away the meat from the quiet one, because of his dearth of words.

352 Lotono nd'otema, lolango nd'anza.

Hatred in the heart, love without.

353 Nkang'ima ntisaka tsa bofambe.

A selfish person cannot hide food from the fire—because without fire he cannot cook it.

354 Basangi basa, tawilake joi—bafomb'ilanga.

When relatives quarrel, don't put in a word—they pretend to be at enmity.

355 Em'ameka'akatsaka lontombo ; meka aata mpoke : lontombo locikala l'emi.

I and my friend cooked food in a broken pot and leaves; he now has a pot; and the makeshift is left with me.

Left in adversity while his friend, who was as poor as he, is enjoying the good things of prosperity.

A lamentation on account of poverty.

356 Ilalila ntaung'okooci.

A child does not mistake its parent.

357 Wisa oki lombi (or loambe, or lolwaki ;)—wela nd'anza.

The hiding of the deaf lizard—its tail outside.

When frightened the deaf lizard hides its head and leaves its tail exposed, and so it is easily killed.

Applied to the deluded who think that their secret deeds will never be known.

Cf. Luke 8. 17.

358 Iemembe ya lisile ilel'anto, afoat'onto ondolel'ende.

Like the tarsier which is always making a chattering noise, *Iemembe* crys for other people but will have no one to cry for him. Applied to those who neglect their own affairs.

Cf. 359 & 271.

359 Iemembe ya lisili embelaka nk'anto ; ntembelak'omongo.

Like the tarsier which makes a chattering noise all the time, *Iemembe* sings while working for other people, but does not sing for himself.

"Do not forget your own field, and plough your neighbour's."

Cf. 358.

360 Ntetamaka lifaya lik'iyo ntakosuka.

When on a visit, you do not sleep in the place where they did not press you to stay.

You do not become the guest of those who do not welcome you.

361 Bote w'eonga wemalaka.

A dead tree continues to stand (often long after green trees have been blown down.)

The unexpected often happens.

362 Namb'eki Jangi.

Jangi found a dead elephant in the forest. He hurried home to his village, and informed the people of the fact. After having told every one, he returned, intending to take his share of the meat; but he found that the villagers had taken it all away.

"He shows the road to others, but sees it not himself."

363 Bokano l'eunelo ntelamaka.

A threat and a fight are not equal.

364 Bolengeia mpako ntatomba tsa ; iolokota.

He who examined the honey and took no fire with him, was stung.

He suffered for his indiscretion.

365 Wali okunda'ome ntokaka.

A wife who is beaten by her husband never pays attention to him.

366 Nkang'oonswa afitak'oya w'onto, eleng'eki Isekalosi la lisoko likae.

Isekalosi went to the hunt, and killed a *lisoko* (large kind of antelope): but got separated from the rest of the hunters, and had to carry it home alone. It was heavy, so he tied it on stcks, and rolled it in leaves; it then looked like a corpse hastily prepared for burial. When he arrived at the entrance of the village, it was

raining hard, and he asked for shelter at the first house. Both the master of the house and his wife refused, saying, "We do not want the smell of your corpse here." He passed on, and came to a house where the people called to him to come in and shelter from the rain. He asked if they would not object to his bundle being placed under the eaves; they said, "Not at all; we are sorry for you." He went in, and after resting and getting warm, called for leaves, and the loan of a knife; and asked if they had a good cooking fire. Then he opened the so-called corpse, and shared it with his benefactors, who were delighted.

The man and woman who had refused him shelter then came along to visit him, and appeared quite friendly; but he said to them, *Nkang'oonswa afitak'oya w'onto*—A cruel person spoils a man's kindness.

Kindness is the best policy—it pays in the end.

367 Botema ntakendaka l'onto afofwa.

The stomach cannot accompany a person without his remembering it; i.e. it will remind him of its need of food by craving for it.

368 Ekembo ek'otsa o libwo—ekembo ekiso o ise.

The strength of the head is the hair—our strength is our father.

369 Emwamweta ntaalak'ifele.

A smiling person has not looked at the pit for catching animals.

Not all who appear with smiling faces are happy; nor are all who appear to be wealthy in actual possession of wealth.

370 Yomba icwaki iolenya ; lookuso losila.

The thing which was lost appears; enquiry ceases.

When a lost thing is found, there is no more enquiry about it.

371 Etefela nkusu ele nkele.

Where parrots screech, there palms are growing.

372 **Asa, nka okinde ; mpafala nko mbimbi.**

Seek, then you will be satisfied; waiting does not give satisfaction.

373 **Ikoko, ocikak'em'esanga ; nkina w'ifisama nda loso l'etumba !**

Ikoko (garden knife), leave a small section of bush in your garden; perhaps you will hide there in the day of battle!

374 **Eka ngoya ; eka ngoya ; ntoyelaka tenake ?**

At my mother's; at my mother's; do you not bring (anything) that we may see?

A rebuke to a wife who is always giving the above excuse for having been absent from home.

375 **Ntalimbaka la loculu, balimbaka nk'oluka.**

You cannot deceive with regard to smithing they do deceive with regard to hunt-witchcraft, (practised by means of an alleged pain in the side, indicating in which direction the animals are to be found).

In smithing the work done is proof of the blacksmith's ability; but in the case of a hunt-wizard, the test gives no certain proof.

376 **Ndakaki Lomema laka laka, ntoka ; Nkoi euta Lomema nd'otsa, ko aowa.**

I taught *Lomema* repeatedly, he did not regard it; the leopard sprang upon his head, and he died.

Obstinate disregard of warning may lead to death.

377 **Bonolu atanga bofaya ok'ise nk'okwala.**

A child regards his father's guest as a slave.

Childish ignorance.

378 **Ikele ntitefelaka isungo ntiy'okwela.**

A stream does not splash unless a stick falls in.

There can be no effect without a cause.

379 **Oki nd'otonga acwaka likinda.**

He who was one of a company has become solitary.

You may now have plenty of relatives and friends; but the time may come when you will be left alone.

380 **Mbwa aal'afeka, aoya la nkolo.**

When a dog looks back, it is a sign that he is accompanying his master.

Coming events cast their shadows before.

381 **Ya webi w'enaka nko l'aiso.**

What belongs to your friend you only see with your eyes. (It does not become yours except by his gift).

382 **Mba isimbi l'onto.**

Palm-nuts which some one is carrying.

You think them good and desire to possess them; he gives you some, you find them bad; the desire for them immediately leaves you.

383 **Lofekwa lokuma la ntonga.**

Thread is made famous by the needle, (without which it would be useless).

384 **Bokos'a lisoko ; likambo ntasilaka l'iangu.**

Leg of *lisoko* (a large swift antelope); a palaver is not finished by speed.

A palaver will not be ended by running away, even though you be fleet-footed as the *lisoko* antelope.

385 **Otakanya aten'obe.**

He who has not repented has not seen evil.

Having seen no signs of the evil (of which he has been warned), he has not repented of his deed.

386 **Wali ntozaka l'ayanga.**

A wife is not obtained by ostentatious display.

387 **Ole nda lilongo nteaka jefa licwa.**

He who is in an open clear place does not know that the sun has gone (set).

388 Tusak'itulu ; nsasamba itakekela.

Do not throw away the old garment; you are not yet used to the new one.

389 Tusake wese ; wunyu botaka'akata.

Do not throw away a bone ; a piece of lean meat has not yet fallen into your hands.

390 Botema, etama ; okokaaka ntaata.

Stomach, go to sleep ; the one who gives to you has nothing.

It is useless to wait any longer for food.

391 Onden'afoli aolek'etafi etacwa.

The one who saw the *bafole* fruit went to the branch which bore none, and came away empty-handed.

The deserving fails often to get his deserts.

392 Iteta olongaka ; em'okambola, siki ofonda la we la mba.

The basket now wins; I saved you (picked you up) or you would be decomposed, you and your palm-nuts.

Used as a reminder to an erring wife.

The true story is as follows; *Ifonda* was the wife of *Lokaola*. In some serious palaver, *Lokaola* passed her over as a peace-offering, and she was actually placed in position for her head to be cut off. But *Iseokombe* passed at that moment and feeling compassion for the woman, put a slave of his own in her place, and took *Ifonda* for his wife. After a time, however, *Ifonda* took a dislike to the man who had saved her life, and ran away from him. Search was made, and it was found that she had returned to *Lokaola*, her former husband who had treated her so badly.

Seeing her pass frequently, carrying a basket of palm-nuts, *Iseokombe* adopted the above as his *losako*.

This is a good illustration in dealing with back-sliders.

393 **Okend'a we boseka ngo lofose lokunda.**

He who is your friend is like the palmer-worm boring into you. (It eats away the heart of the palm).

False friendship.

Cf. Ps. 41. 9.

394 **Isekelenge eka Mange endusak'eona la jembel'omende.**

Isekelenge, native of *Mange*, who threw away the *beona* (good kind of edible caterpillars) when he shouted "*Bomende*!" (a large antelope).

Isekelenge was out seeking for *beona* and had a good leaf-full, when he came upon a *bomende* asleep. He threw away his *beona* and rushed off to the village, calling, "*Bomende, bomende*!" But when he and the men he brought from the village arrived, they found that the antelope had fled. He then bethought himself of his *beona* and went back to the place where he had thrown them away. They had crawled off in all directions, and he found none. Both antelope and caterpllars had escaped.

"A bird in the hand is worth two in the bush."

395 **Ntasonaka mbimbo baenza.**

It is imprudent to choose immature *mbimbo* fruit.

396 **Nongo, wamba nk'aende.**

Many wives, fighting amongst men.

Polygamy causes strife among men.

397 **Bofambe ntokoka, fal'ise, kela tole.**

The food is insufficient, wait for father, then we will eat.

Patient expectation.

398 **Efanza acima nda mboka, ocika nde wij'a mboka.**

The *efanza* (a small animal which turns over the soil) is digging in the road; how much more beyond the road.

Cf. Luke 23. 31.

399 Ofoyalema ngoki "Etungola-nkoku, isango!"

Be not like *Etungola-nkoku* (a man who untied guinea fowls). He caught several guinea fowls in his traps. On the way home, he gave a guinea fowl to every person who greeted him with *Isango*! Finally he arrived home without a single guinea fowl. His wife took umbrage at his spendthrift ways, and determined to teach him a lesson. She accordingly cooked a packet of native cotton, and set it before him for his supper. The lesson had the desired effect.

400 Etumba ntaotaka bona ow'olotsi.

War begets no good offspring.

401 Ntakelaka, Tol'oso. (boso)

Do not say, "It (food) is beyond."
Prepare for emergencies.

402 Mbio eki loto.

The wild cat which the hornets (attacked).

A wild cat was climbing a tree in quest of food, when she was attacked by hornets. She fell to the ground; and to save herself from further torture, simulated death.

Just then a hunter came along, and seeing her lying there said, "I shall go home with some meat after all." He stooped down and picked up the cat; but at that moment the hornets attacked him. Thereupon he released his hold of the cat, and fled from the scene. He, instead of going home with meat, went home full of hornets' stings.

Cf. Haggai 1. 9. f.c. Jer. 17. 11. R.V.

403 Nta sambaka likambo la mbotsw'a ngoya.

A palaver cannot be settled by maternal relationship, i.e. by shewing partiality towards a maternal relative.

404 **Ikulu ionga l'oat'a nkusa.**

The goodness of the string is from the fine strands of the fibre.

When the fibre is well prepared the string will be good.

Cf. 1 Cor. 3. 10, 11.

405 **Ofondaka nd'okoka ; joi ntafondaka.**

A fallen tree perishes; a deed is imperishable.

Mongo Fables

Bekolo bia Mongo

BOJE LA BOWA BIKYANA BIKOLI

Boje bokela Bowa, "Bowa, ofoate bofambe nd'ekeke eke. Ombal'emi, nd'ekek'ekami mbat'amuka b'etofe, l'amuka ba mpunga; ko l'amuka b'etamba la b'ekoli, bamuka baleema la wufufu la nkakatsa, bane bauma bale bakami! Ko la beto wengi bilenge—bone bondekola befambe beuma bole bokami. Ekeke ekind'anto l'amuka wae ekeke ekami."

Okonde Bowa bokela, "Afa ngoko; em'oat'efambe bendekola. Emi mbalez'anto jefa wae basale nd'asala'akiyo la wane ; kela bone toko la mponga, la banko, la njunda imo, ko l'asangu. Koko em'okaseya ndosi wae banto baate nse, ko bale la njunda iki'm'akaaka."

Lim'ako Mpela aoya, akela, "Emi njoy'osiza bikoli bine, Ncikyaka bikoli; emi mongo mpoat'ofambe, imola nko nse. Mbata mbula, mbula, ko lenkina mbula. Aeyoko we Boje, bofambe boata we bondeji la ntatumba na? Bamuka b'otofe, l'amuka b'eleng'eko bafokuseya tsa: baleema la wufufu. Nkalo ekami wae Bowa bolonga nda bikoli bine; ele Boje bocwek'amuka o ngako."

LISWA L'IKOKO BAOSWELA ENGAMBE

Ikoko akela, "Nsalaka betsa bi'asala; nkot'onto, ko aolotala; njonaka moma, la banko, la toko, l'ekoko, ko la besuku. Koko nsalak'ailo nd'asala la nd'enanga, ko ncimak'amoci."

Mongo Fables

THE ALTERCATION BETWEEN SPRING AND SUMMER

The Spring (fruit season, June to August,) said to the Summer (dry season, December to March), "Summer, you have no food during your season. Look at me: during my time I have the Rubber fruit, the Miracle fruit, and fruits of trees and fruits of creepers—fruits which are eaten raw and cooked, all these are mine! Also the *beto* (edible caterpillars) of every kind—this best of all foods is mine! The time when people are satisfied with fruits is my season."

But the Summer said, "Not so; I am the one who has the most food. I make the sun shine with such heat that the people may work in their gardens, then they plant manioca bitter and sweet, plantains, and other vegetables; and sow their maize. And it is I who dry up the streams that people may get fish to eat with the vegetables which I have given them."

Then came the Wet Season, and he said, "I have come to settle this altercation. I do not argue; I myself have no food, with the exception of fish. I have only rain, rain, and more rain. Now you, Spring, what food have you which can be roasted? Rubber fruit and such like cannot stand the fire: they must be eaten raw. My verdict is that the Summer wins this argument: for the Spring provides comparatively little food."

THE AXE AND THE GARDEN-KNIFE STRIVE FOR SENIORITY

Said the Garden-knife, "I work the new clearings for gardens; I cut a man, and he is wounded; I plant the yams, and plantains, and manioca, and sugar-cane and ground-nuts. I also do the weeding of the gardens and villages, and I dig in the earth."

Ko Liswa akela, "Okond'emi nkotak'etamba la tote, lim'ako banto basale lisala: is'ak'afe teji fio: befambe bemel'eko bele bekami la bekawe wae toate o nsako." Koko aokela, "Nsengaka wato, l'eoka l'otute nkina nkai. Ntenaka nkoi, ko nkotak'etamba nd'olenga wa nkema. Ntenaka nganza. Bibolo beak'iyo nda biato biosengama o l'emi. Ndumbaka mba; lak'emi, siki banto bataat'iko wae bale l'okolo. Belemo beuma bekambema l'emi Liswa."

Nkombe aoy'okaola nkalo ekae nd'eloko ea Liswa. Wanganga alangaki nda joso wae alongya Ikoko; okonde aki'nd'okanelaka, atanga wae Liswa aolonga nda bikoli.

Lim'ako Nkombe la Wanganga baoleta nkonga lim'ele Liswa: ek'iy'olongyak'ende.

Liswa akela, "Lako; emi engambe: ncikaaka nkonga."

Nkombe la Wanganga baolemwa bolemo mongo nd'ewela ea bofeza'one wa nkonga; ko lim'ekek'eko baanga lokandaka baasa ba nsoso, ko loom'ako nd'enanga.

BAKATA BAK'AFE BAOSWELA

Likata-j'osaka akela Likata-ja-waii, "Nyama iuma wae ikami; emi mpaokoka we, waji, imo nyama. We ntoomaka nyama!"

Likata-ja-waji akela, "O! nko likambo. Kamb'okela, we mongo oomaka nyama, ko we mongo wifola nyama? Nk'eloko. We, bome, leka nyama eke. We mongo sesa nyama eke, emi mpaokokitela. We mongo tena nkasa itumba we nyama, tena nkoi ya tsa, we mongo. Ita nyama ilanga we loomba we mongo. Emi mpaokit'eko. Kel'otong'efole betomba we nyama nd'ola; ambola bonkunju, ko wil'oko nd'ofole; kamb'elemo'ene beuma nko we kika. Ofwa, emi mpaokit'eko nko nye."

Likata-j'osaka aomeka, meka, meka; okonde ntaonga, ende kika ntakambeya belemo'eko. Nd'afeka aocika

And the Axe said, "But I cut down the trees and bushes, and then people make the gardens. We are equal: the food which grows there is mine and yours to hold in common." He went on to say, "And I make a canoe, a mortar, a pestle or a paddle. I cut fire-wood, I cut away the trees for the monkey hunt. I cut sticks. The slabs of wood for mending canoes are shaped by me. I cut down the palm-nuts; but for me the people would not have the nuts to eat in the evening. All the work is done by me, the Axe."

The Hawk gave his verdict for the Axe. The Crow at first wished to decide the case in favour of the Garden-knife: but he thought further of it and finally gave it as his opinion that the Axe had won the argument. The Hawk and the Crow then called for a present from the Axe on account of their having decided in his favour.

The Axe said, "No; I am the senior: I give no presents."

Because of this refusal to give a present, the Hawk and the Crow became very angry. And from that time they commenced catching the chickens in the villages, and killing them.

AN ARGUMENT BETWEEN THE TWO HANDS

The Husband-hand (right) said to the Wife-hand (left), "All the meat is mine: I will not give you, wife, any more meat. You never kill any animals!"

"Oh, very well!" said the Wife-hand, "then you say that you alone kill the animals, and you alone will eat the meat? All right; you are the husband, eat your meat. Cut up your animal alone, I will not hold it for you. Cut the leaves for cooking it yourself, chop the wood for the fire yourself. Cure the meat you wish to keep yourself. I will not touch it. Then weave the baskets for carrying it home; pick up the carcase and put it into the basket: do all these things alone. Remember, I shall not touch it at all."

And the Husband-hand tried, and tried, and tried; but it was of no avail, he was quite unable to do these things alone. At last had to leave the meat in the forest

nyama nd'okonda, ko eofonda, nteonga la ndala. Baoyi 'ane bauma nd'ewela ea bosamba w'okambyi.

Aki Likata-j'osaka olangaka wae acwe lenkina oasaka nyama nd'okonda, akela, "Eleng'ene afaonga, is'ak'afe tifocwa. Lim'aeyoko is'ak'afe tifooma nyama, is'ak'afe tifoses'eko, tifeza nkasa ko la nkoi ya tsa to is'okats'eko. Is'ak'afe tifotong'efole, tifokoma nyama, ko tifotomb'eko nd'ola."

Baocwa nd'okonda ngok'iy'angaka, iy'ak'afe basaki nyama, ko baolena wae baokambeya belemo beuma la nkambyana beki Likata-j'osaka ntakambeya nk'ende kika.

Ak'iy'okit'ola, baosamba likambo liko o nsasamba mongo. Nkalo ekiyo wae ambene Likata-ja-waji aolonga nda bikoli, Likata-j'osaka aolonga nda likambo liuma: nd'ewela wande aki'nd'enaka wae ende kika nk'okambyi ntakambeya belemo, aoleta Likata-ja-waji wae akamby'ende.

BOMWA LA LIKATA

Bomwa akela, "Em'oat'ofambe wae nde boko; we, Likata, ofoate nye. We, w'ole nko lofoso kika, osiz'ofambe'okami bouma lae?"

Ko Likata aolamba, "Em'oatak'ofambe. Ondumbak'anko na? A! emi. Ocima toko na? A! nk'emi. Emi kika oomaka nyama; ko nkandaka nse; ko la befambe beuma o nk'eleng'eko. Ng'emi nkofima befambe bene beuma, siki we, Bomwa, ntokasa nd'ewela ea boola w'etate ea mameka nde?"

Bomwa bolemwa nda bikoli bine, ko aokanda Likata, ko aololomata nd'osai.

Lim'ako bingambe bi'onanga baotakana nda nteke, ko ak'iy'okaka likambo liko, baofela Bomwa o mpafela mongo nd'ewela ea bolole'okande. Bakela, "Ofwa, lako Likata, siki we ntomekaka bofambe o nye."

and it became decomposed, so that it could not be eaten. All this for want of a helper.

When the Husband-hand wanted to go to the forest to hunt again, he said, "This will not do; we will go together, in future we will both kill the animal, together we will cut it up and prepare the leaves, the fuel and the fire for cooking it. Together we will cure the parts we wish to keep, and together we will weave the baskets, pack in the meat, and carry it home."

They went to the forest as they had planned, and hunted the animals together; and found that by helping one another, they could easily accomplish all that the Husband-hand alone had been powerless to do.

After their return home, the affair was thoroughly gone into, and the verdict was that although the Wife-hand won the argument, the Husband-hand came off best in the whole case; because when he found it out, he owned his inability to do without her help, and called the Wife-hand to his assistance.

THE MOUTH AND THE HAND

The Mouth said, "I am the one who has food, that I may eat it: you, Hand, have none. You, you are only skin, why do you devour all my food?"

And the Hand answered, "I am the one who gets the food. Who cuts down the plantains? I do. Who digs the manioca? I do that also. I alone kill the animals, and I catch the fish: and it is the same with all kinds of food. If I were to refuse to give you any of these things, would not you, Mouth, become dry for the want of a morsel to taste?"

The Mouth became so angry over this argument, that he seized the Hand and bit its finger.

Then the elders of the village gathered together, and having heard the case, they sternly rebuked the Mouth for his folly, saying to him, "Remember, but for the Hand, you would not taste any food."

BOTEMA LA LIKAKA

Botema aokela Likaka, "Emi ndanga bofambe bouma boyale bokami kika. Mpaokoka nye; ofel'ofambe."

Likaka aolamba, "Lak'ema; we mongo leka bouma." Nk'eleng'eko Botema aleki bofambe bouma, aofez'ekafelo la Likaka.

Nd'afeka, bont'omo aokota namba, eolotala. Likaka akela, "Aeyoko ene elekelo eke, we Botema olang'ofambe bouma boyale bokawe kika, kenda nd'eseselo ea namba, we kika. Emi mposimbe."

Botema aokela, "Mongo yeka! mpofili bekolo l'akaka: nkele ngamo? Lofiko l'auta bal'olotsi l'otema; nga mbat'ako oyi! Mbat'ako nkako."

Likaka aokaola, "Oyalema nga w'ok'ekemo nda lolango loke j'efambe. We ntokaak'onto nye. Aki'm'ocwaka la we, ompimaki liondo likami. Nkocikaki wae okende we mongo, oata nde bofambe wa ndala?"

Likambo liko joliela nda nteke ea bingambe ko nkalo ekiyo wae Likaka aolonga.

WATO L'EOKA BAOSWELA

Eoka aokela Wato, "We, wimaka oyotefe nd'asi ntatefa, okinz'atoi, ofokeya, ko ofekeleya baoyi b'anto; nsosolo ole nd'ilongo ya nse! Okond'emi, Eoka, mposongi l'aoyi'ako. Mpetsa emi l'anto, tolingitana. Baotoka mba ikiyo el'emi; l'anganju'akiyo, ko la toko l'anko; ndok'aoyi'akiyo bauma."

Wato aolamba, "Nkina w'okak'aoyi b'anto, ele we ofili batoi! Okonde em'okondeza bokwa l'anto bandukaka, ko la baomaka nse, la nyama, la nkema. Baokondez'el'emi betai bia mpao la bifeko bikiyo, ko la toko la mponga l'anko, ko la wengi bofambe bol'anto. Bacwaka nkendo ya nkito l'emi, bayosombe bakwala l'elola, la nta, la mbwa, la nsoso, ko la besenge bia toswe la besenge bia kaala bia wasi mongo. Ak'iy'osombaka toma tone

THE STOMACH AND THE FOOT

The Stomach said to the Foot, "I desire all my food for myself alone. I shall not give you anything; you have no need of food."

The Foot answered, "Very well, eat it all yourself." So the Stomach ate up all the food, refusing to divide it with the Foot."

Just afterwards a man wounded an elephant. "Now is your chance," said the Foot, "you Stomach, who desires all food for yourself alone, go you to the cutting up of this elephant by yourself. I am not going."

"Dear me," said the Stomach, "I have neither legs nor feet; what shall I do? Liver and fat are good for the stomach; if only I had them! I must have them somehow."

The Foot interposed, "You seem to feel great pleasure in your desire for food. You give to no one. When I went with you, you refused to give me my share. I left you to go alone, have you anything to eat?"

The case came before the court of elders in the usual way, and their verdict was given in favour of the Foot.

THE CANOE AND THE MORTAR STRIVE FOR PREEMINENCE

The Mortar said to the Canoe, "You, thing which floats on the water, you are deaf, you cannot hear or understand the words of men, surely you must belong to the Fish family! Now I, the Mortar, am quite different. I live with people on intimate terms. In me they pound their palm-nuts, their green pottage, their manioca, and plantains; and I hear all their words."

The canoe replied, "You may hear the words of men, because you have ears (handles)! For myself, I have no ears. But it is I who am loaded with salt; it is I who take men on board who paddle and kill fish, animals, and monkeys. They load me with their nets for the hunt, and their weapons, with their sweet and bitter manioca, and plantains, and every other kind of food which people eat. By means of me they go on profitable journeys, buying slaves, ivory, goats, dogs and fowls; also belts of otter skin and of the rare *Kaala* skin. All these things, when

touma, baotomba l'emi, Wato!"

Ak'iy'osambe likambo liko, Wato aolonga ndalonga mongo, el'ende ale bomong'elemo nd'oloi w'anto, ko nd'ewel'eko aolekola.

WATO LA NKAI

Wato bokela Nkai, "Emi Engambe." Nkai akela, "Lako ; of'engambe. Kel'iso tetane jebi; ko tokend'oseka." Wato aolamba, "Na, emi la we jebi! la na? Osongi l'emi nd'onene?" Nkai akela, "Nsosolo, emi mposongi la we nd'onene. Nk'elingi bifoy'okondeza toma ele we, kel'ociya nda ngele we mongo. Emi nk'isisi, ofaonde-l'emi."

Nk'elingi bonto aoy'okondeza toma nda wato to: ko aki 'nd'osiza, akela, "Wato, yaka, tofoang'ociya ngele lae?"

Okonde Wato aolamba, "Fala fele." Bonto aoluola biuo biuke bia eleng'eko, ko aoloka nko nkalo ya eleng'eko.

Lim'ako aocika Wato, ko aocw'oeta Nkai, lolo Nkai ntalanga loya. Nd'afeka Nkai akela, "Eta Wato, kela likambo lisile."

Baosamba likambo liko, ko Nkai aolonga: nkalo eki wae Wato la Nkai betane jebi; nk'engambe, nk'okune.

BOTAI L'EKOLO

Nd'ekek'emo Botai aokanela wae acwe mpao nk'ende kika, ko aokela ngoko: okonde ntaomeya nyama nye. Koko Bekolo baomeka nk'eleng'eko, ko baolena wae iyo ntabaomeya nyama nk'iyo kika. Botai ntaomeya nd'e-wela wae ntemaleya nk'ende kika, alel'omo ondokemya, ko okit'ende. Bekolo kika befoonge ; amene bemalaka, ntabakandaka nyama.

Baosiza likambo eleng'ene ; Botai acwaka l'ekolo, ko iyo baamane, ko baoma nyama.

YOKO LA LINKO BAOSWELA ENGAMBE

Yoko akela, " Emi Engambe eke ! " Linko aolamba

they have bought them, they carry in me, the Canoe!"

When the cause was tried, the Canoe easily won. It was decided that he, being so much the more useful member of society, must be the more important,

THE CANOE AND THE PADDLE

The Canoe said to the Paddle, "I am the Senior."

Said the Paddle, "No, you are not the senior. Let us call each other equals and live on friendly terms."

The Canoe answered, "What? You and I equals? In what? Are you as big as I?"

"Of course, I am not as big as you:" said the Paddle. "They will come and load you with goods by and by, and then you can go off down country by yourself. I am so small, you will not need me."

After a while a man came along and he loaded the Canoe full of goods; and when he had finished, he said, "Come, Canoe, why do we not start to go down country?" But the Canoe only answered, "Wait a bit." Several times the man asked the same question, and always received the same answer.

Then he left the Canoe, and went to call the Paddle; but the Paddle would not come. At last the Paddle said, "Call the Canoe, and let the affair be settled."

The case was tried, and the Paddle won it. The verdict was that the Canoe and Paddle were to be regarded as equals—neither was senior nor junior.

THE NET AND THE LEGS

On one occasion, the hunting Net thought he would go to the hunt alone, and he did so: but was quite unable to kill any animals. The Legs also tried: but found that they they were powerless to kill alone. The Net could not kill; because he was unable to stand alone. He needed some one to strengthen and hold him up. The Legs were useless, for although they could stand, they were not able to catch the animals.

So it was decided that the Net should go with the Legs; and together they were able to kill animals.

MANIOCA AND PLANTAIN ARGUE AS TO SENIORITY

The Manioca said, "I am your senior!"

"Afa ngoko, emi Engambe eke." Yoko aolamba, "Ngamo? Bikoli bike na? Olikole biko ngamo?"

Emo mbile bonto aoy'osal'otsa wa lisala nd'okonda. Aokot'etamba, aotoza baunza l'ailo, ko aotumb'ako. Aofusol'amoci, ko nd'afeka lisala jolelama njoona. Aolona betembe bia toko nd'itenel'imo, ko banko nd'itenel'inkina.

Aki ekeke okitaka, aocima toko tomo; ko aoluteya betembe nd'amoci, ko beomela. Linko jocwa, ko jocunda; ko bonto aokol'ifaka, ko aolumba linko. Licina jowa; lolo mboto iomela lima biili bia linko. Nd'ekeke e'afeka banko bako baocwa, ko baocunda, ko baolumbama, ko banto baleki. Koko betembe bia toko beakema lenkina ko baocima tomo lima betembe beko. Baolona lenkina betembe beko, ko beakema lenkina.

Ekeke eoleka, baocw'oengela elenge ea lisala liko. Baotana banko baowa; okonde toko toyomele.

Bingambe baotakana nda nteke wae basiza likambo liko seko. Nkalo ekiyo wande Yoko aolonga bikoli; ek'iy'oenaka wae bumba Linko lima njoona ea joso nko biumba befe nkina biumba besato kika; lolonde betembe bia toko beakema, bemelaka seko.

Nd'ewel'eko, Yoko eji wae atangeme engambe ea Linko.

LIFEKE LA LIYA

Lifeke la Liya baolokana nkele, ko baokumana wae basiza bikoli bikiyo.

Liya aokela Lifeke, "We, Lifeke, bofambe boata we na? La, oata nde? Bala, emi Liya, mbata befambe bia bilenge la bilenge, ko la toma toonga l'anto. Nd'iango mba ikami ikel'iyo bauta b'alambo la mbaisa ea jonge. Mba ikami ile la belika bekel'iyo nkosi iis'iyo nd'abwo la nda jonge. Ko baokol'okwa lima njumbu ikami la ntatumba, ko lima mposo ikami itool'iyo ngoko. Bosongo wa jete boatemaka lim'oloko'okami, ko mpose isim'anto

The Plantain answered, "Not so; I am your senior!"

The Manioca retorted, "Indeed! And what is your argument? How will you prove it?"

One day there came a man who cleared a space in the forest for a garden. He cut down the trees, raked together and burned the undergrowth, prepared the soil, and at last all was ready for the planting. He planted Manioca stems in one part, and Plantains in another.

Time passed, and when the season came round, he dug some Manioca roots; he put back the stems into the ground, and they continued to grow. The Plantain matured and ripened; a man took a knife and cut it down. The stump died: but some young ones grew from its roots. The next season, the young Plantains matured and ripened, and they were cut down and eaten. The Manioca stems had also taken root again, and from them the people dug more roots. Again the stems were planted, and once more they took root, and grew.

After some time had passed, some people went to examine the state of that garden. They found that the Plantain was dead; but the Manioca was still growing.

The elders gathered in council to settle the case finally. It was decided that the Manioca won the case; it being proved that a plantain can be cut only two or three times from the original planting: but that manioca once rooted goes on bearing almost without end. Therefore the Manioca is entitled to be considered as the senior of the Plantain.

THE RAFFIA-PALM AND THE OIL-PALM

The Raffia-palm and the Oil-palm were angry with each other, and they met to settle their dispute.

Said the Oil-palm, "You, Raffia-palm, what food have you? Or rather, have you any? Now I the Oil-palm have many kinds of food and other useful articles belonging to me. To begin with there are my nuts from which oil is made for cooking, and also for anointing the body. My nuts have kernels from which pomade is made for hairdressing, and for anointing the body. Salt is made from my flowers by burning them, and also from the peelings of my bark. Delicious palm-cabbage is obtained from my heart, so also are the palmer-worms which men

bofambe w'esengo ngoko. Ko beto becweka lim'el'emi, ko basanga ba kengelele baolola lim'el'emi. Bila biele bikami biokoko bia tolombe; bilaka nkasa ikami nd'enkanda bia jofwa j'etunya l'aoyi b'akambo, ko nda nkombe y'akambo basamb'iyo. Bayase nkombo nda ncina ya biele bekami wae bil'iko nd'ase ba bibolo bia biato. Toma tone touma toloza lim'el'emi, Liya: aeyoko oata we na?"

Kela Lifeke aange boloko'okae, akela, " Kamb'okel'emi mpoate bofambe, ko lako yomba ionga l'anto! Ngamo! Emi mpoate mpose ngole we? Mpoate mpekwa ikel'iyo bekongi bekel'anto bito? Ko bamato bafokele mpindo lima mpekwa? Mpoate mpekwa ikel'iyo toasa ta nse, ko banto bafoome nse la toasa toko? Ko mbata nkinga i iy'olea tolonga."

Oko aki boteni owa likambo, ko ende aocwa lokuko fele wande akanele elenge e end'otena likambo ja bikoli ndatsa Lifeke la Liya. Aki'nd'utaka, aokaola nkalo wae Liya aolonga, akela, " We, Liya, olonga bikoli bine; o nsosolo ole la befambe bia bilenge biuke, ko toma tol'ele we toonga l'anto tolekola toma tol'ele Lifeke."

Lifeke aolemwa Oko bolemo mongo, ko aobeleza la nkele ekae, " Kamb'ondumb'emi bikoli bine? Nk'eloko! kel'okende botaka seko." Ko aolofonol'ende eto eki 'nd'olotaka, aolocika bompo.

Nk'eleng'eko Oko enyaka nd'okonda l'ompo seko, afolot'eto ngol'onto ngoki'nde nd'ekek'eki Lifeke la Liya batafikyana bikoli biko.

NSONGO L'IFELE

Nsongo isumy'iyo nd'ase b'ifele wae baome nyama ikwel'eko, ianga loseya ifele mongo nd'ewela ea nyama eomamaki nd'iko.

Ifele akela, " Emi kika oomaki nyama eko."

appreciate so highly as an article of diet. Some kinds of edible caterpillars are found upon me, and from me also comes the fresh sparkling palm-wine. My frond-stems are used in building the roofs of houses, my leaves—are they not in constant use for counting and as remembrancers of dates and items in palaver-talking meetings? Even the soft wooly substance at the branching of each of my fronds is sought for and used as padding for the patches on canoes. All these things come from me, the Oil-palm; now what have you?"

Then the Raffia-palm commenced his defence, saying, "So you say that I have no food, or articles which are of use to men! Indeed! Have I not palmer-worms as well as you? Have I not my fibre which is made into thread, and which the men weave into cloth to wear? Do not the women also make their fringe petticoats of my fibre? Have not I the fibre which is made into string and nets for fishing, and do not men catch fish by means of these nets? And I have also the fibre with which they fasten their traps."

The Chimpanzee was Judge, and he retired for awhile in privacy to consider how to settle the contention between the two palms. When he returned, he gave judgment in favour of the Oil-palm, saying, "You, Oil-palm, win in this controversy; for it is quite true that you have more kinds of food, and useful articles belonging to you than has the Raffia-palm."

The Raffia-palm became very angry with the Chimpanzee, and in his rage, he cried, "You lose this case for me, do you? Very well! then go naked ever after." And he snatched away the cloth which the Chimpanzee was wearing, leaving him naked and exposed.

So the Chimpanzee is always seen in the forest unclothed, instead of wearing cloth like a man, as he did in the days before the quarrel between the Palms.

THE SPIKES AND THE HUNTER'S PIT

The Spikes which are put in the bottom of the hunter's pit to kill animals that fall into it, began to quarrel with the Pit over an animal which was killed in it.

Said the Pit, "I alone killed the animal."

Nsongo iokela, "O! kamba we oomaki? Nk'elokoe! is'ak'acwa."

Nsombo aoy'otuwana bokonda wusu-wusu, eoliela imamboka icwa nd'ifele, ko eokwel'eko kao. Okonde ntamonga, eounda lenkina, ko eolota. Nkako Nsongo ioluta nd'ifele, ko iokela, "A! okela we oomaka nyama, la, oomaki nyama eko?"

Ifele aolimeza wae ende kika ntaongaki, ko baolimeza wande lim'ako iy'ak'afe baamane nd'eomelo. Ko nd'afeka baooma nyama iuke ngok'iyo nd'iango.

BOSEKA OKI LILENGE LA LOKAMBA

Lieke jomela nd'ite nd'okili esi la ntando; ko Lokamba lokendaka nd'enkende nd'ompempe wa ntando. Okond'emo mbile, bonto aoy'otena baeke bauke, ko aotomb'ako nd'ola, ko aoseng'alenge wae aome nse.

Balenge bauke baotandema ca-ca, baolembama la nkose y'anko ya ntale. La nkesa, bont'oko aotomb'alenge baki 'nd'osengaka nd'ompempe wa ntando, ko aki'nd'ocimaka mpambo iuke, aolisa balenge nd'etei ea mpambo wae afambe nkamba. Aki'nd'osizaka, aolin'alenge nd'enkende nd'as'asi, nsonge ea nkose ilembi nda nganza, nyango bafociya.

Lilenge limo aolalenga, eki'nd'ocikaka bola'okae: okonde nk'elingi Lokamba j'otale j'olotsi aoy'oleka nd'asi, ko Lilenge jisi nda lofambo akela nse, "O Lokamba, ncik'ola esi, ko mpea itenel'ine; yaka, tokotsa lilongo."

Lokamba loko j'olole aolena nko lofambo j'olotsi, atanga wae loko eji l'ende bofambe. Ko akela, "Nk'eloko: tokend'oseka."

Aotutama, ko aoumbol'omwa'okae, ko aomela lofambo kwo—ko la Lilenge! Lilenge jokakema nd'ongongo, ko jooma Lokamba; lilongo likiyo ntalimonga, josukela nk'eleng'eko.

Nga w'ole la lilongo, tokeelak'ende ngoki Lilenge okeelaka Lokamba.

"O! then you killed it?" said the Spikes, "very well! we are off!"

A wild boar came rustling through the forest, into the path leading to the pit, and into the pit he fell, crash! But he soon climbed out again, and ran away. Then the Spikes returned to the Pit, and said, "A! you say you kill all the animals, you did not kill that one, did you?"

The Pit had to own that it was not successful alone, and they agreed that for the future they would work together. And after that they killed many animals, as they had done formerly.

THE FRIENDSHIP OF THE THORN AND THE MUD-FISH

The Thorn grew on a bush on land far away from the river; and the Mud-fish lived in the soft marsh along the edge of the river. But one day a man came and cut a lot of Thorns, and took them home with him, and prepared them for fishing. A number of Thorns were placed at intervals on long strips of strong plantain fibre. Next morning, the man took the Thorns he had prepared to the river-bank and having dug up a lot of worms from the marsh, he proceeded to hide every Thorn in a worm for bait. This finished, the strings of Thorns were placed under the water of the marsh, the ends being safely fastened to a stick to prevent them from floating away.

One of the Thorns felt lonely being taken away from his home; but by and by a nice long Mud-fish came swimming along, and the Thorn which was quite safely hidden in a worm, said to the fish, "O Mud-fish, I am far from home and do not know this place; come, let us be friends."

The foolish Mud-fish saw only a fine worm which she thought would make a meal, so she said, "Very well; let us be friends." She swam nearer, opened her mouth, and swallowed the worm at a gulp—and the Thorn! The Thorn stuck in her throat, and caused her death: and so ended their short-lived friendship.

If you have a friend, do not treat him as the Thorn treated the Mud-fish.

Nkoi aoota bana. Nkoi la Mbwa baoyala nd'okonda, ko Nkoi aoleta Mbwa, akela, "Yaka yondoza, yombileza bana'akami."

Mbwa aobiz'ana, Nkoi aocw'oasa nyama, akela Mbwa, "Emi la we eoto; nyama iuma wae iom'emi."

Lim'ako Mbwa aooma bona owa Nkoi, aolola. Nkoi aoya, akela, "Njokoyela nyama; onjeneya bana'akami." Mbwa aolokela, "Bala omoc'ona, ko bala omoc'ona."

Cu mbile o ngoso, ko bana fe. Koko Mbwa aolota, ko aocwa ounda nd'okonji.

Nkoi aolokima la likili, aolouola, akela, "Bosekota ole nd'aliko b'okonji, oila, onjenela mbwa alek'ae?" Akela, "Ncena mo!" Siki'nde Mbwa. Lim'ako Nkoi aolouola, lenkina, "Oila, oalaka elongi nd'aliko, we ntombalaka elongi endo nd'ase?" Mbwa aokela, "Emi mpaokoala, emi iyoal'aliko; ncialak'ase; bolimo'olo." Lim'ako Nkoi

THE LEOPARD AND THE DOG

The Leopard gave birth to some young ones, and as both she and the Dog lived in the forest, she called the Dog, saying, "Come and nurse me, and look after my little ones for me."

The Dog looked after the young ones while the Leopard was away in the forest searching for animals. She said to the Dog before setting off, "You and I are relatives; but all other animals I intend to kill."

During the mother's absence, the Dog caught one of the little Leopards, killed it, and had a feast all to herself. When the Leopard returned from her hunt, she said, "I have brought you some meat; shew me my little ones." The Dog brought out a baby-leopard, and shewing it to the Leopard, said. "See, here is one;" and returning again with a baby-leopard, said, "See, here is another;" and the same with all the number.

Every day during the Mother-leopard's absence, the dog did the same thing, until all the little Leopards were killed and eaten. The dog had been shewing the same little one to the mother over and over again: now there was none left to shew; and taking fright, the Dog ran away, and climbed to the top of a high ant hill.

The Leopard arrived home with her meat as usual, and when she discovered what had taken place in her absence, she set out to follow the Dog. She was able to follow by means of the footprints, which brought her to an ant hill. Looking up she saw some one standing on the ant hill. She called out, "You young person on top of the ant hill, have you seen the Dog pass this way?" And the answer came back, "I have not seen her." But it was the Dog herself who answered. The Leopard said again, "It is very strange that you are looking upward all the time; why do you not look at me down here?"

The Dog replied, "I am a little person who always looks upward, I am not in the habit of looking down: my spirit (said to reside between the eyes) is very stiff."

With that the Leopard rushed up the ant hill, and recognised the Dog. Said she, "A! then you are the Dog whom I esteemed as a relative." She chased the Dog right into the open part of the village, and there

aounda, akela, "E! siki Mbwa eki'm'otangak'eoto!"

Koko aolokima nd'isika, ko aolooma.

BOSEKA OKI LISOKO LA NTA

Lisoko la Nta baokend'oseka. Lisoko asanga, "Nta, ole nd'isika lae? Tocwa nd'okonda, endoko bafokoomaka!"

Koko Nta asanga, "One! We ecuku, kamb'onsek'emi Nta?" Ko aokela Lisoko, "W'ondole nd'iwa. Baokotenela nkusa, baosing'okulu w'otai, ko baokofekya nd'okonda, otanga w'eci, siki baokofekya l'etai. Lim'afeka baokufa njuufa, baokooma, baoliela la we nda bingende, baokotembola besenge, baokofanya belonde, ko baokola."

Koko baokela o ngoko. Nta aolookela, ko aolosisoza, akela, "Aki w'onsekaka! mpene bakofanya belonde, bakola. Ko emi njocikala nd'isika, njokende."

NKELE EKI JIKINYA ND'OKONDA

Jikinya alandaki nd'okonda, ko aokumana la Loembele. Jikinya aanga loseka Loembele, aolokela, "Olika we la tokolo toko! Toyolenge mo!" Loembele aoloutola mbuto, akela, "Olika we la jei liko! Ol'obeo!" Bakelanaki eleng'eko mbile-mbile: ko Jikinya aoloka nkele mongo, aocw'akoma nd'okonda; nd'ewela ea nsoi eki 'nd'okaka.

she killed her. Thus ended the friendship of the Leopard and the Dog—now Leopards kill Dogs, and this is the reason.

THE FRIENDSHIP OF THE BUCK AND THE GOAT

The Buck and the Goat were friends. One day the Buck said, "Goat, why do you remain in the open spaces of the villages? Come, let us go together into the forest, lest the people kill you here."

The Goat replied, "O you are foolish, are you really making fun of me the goat?" He went on to say to the Buck, "It is you who are in the abode of death! Some day they will go and cut fibre, they will make it into string, and knot the string into a net. Then they will hunt you in the forest, and when you think you are lying down in peace, you will find that they have surrounded you with nets. After that the beaters will come in, and scare you into the net, then they will kill you, and carry you home in baskets. They will skin you to make belts of your hide, they will hang your flesh in packets over the fire to cook, and then they will eat you."

And that was exactly what they did. When the Goat heard of it, he went to look on and torment the dead buck as they carried him into the village. The Goat called out, "What about the time when you laughed at me? Do I not see them about to hang you over the fire to cook and eat you? I still remain in the street of the village, I am still alive!"

THE ANGER OF THE *JIKINYA* IN THE FOREST

A *Jikinya* (a small insect which emits an offensive smell) met a *Loembele* (mosquito) in one of his walks in the forest, and began to laugh at the Mosquito, and to say, "O what little legs you have! how they tremble!" The Mosquito responded with, "O you and that offensive smell! how horrid!" Each annoyed the other in this way for awhile, and then the *Jikinya* became very angry. He went off and hanged himself in the forest because of the shame he felt.

This fable serves as a reproof to those who are unable to control their tempers; but act unreasonably when they themselves are at fault.

ETALO EKI TOONDOKO

Toondoko tomo tocwaki olandaka, otalaka bitalo. Bayoleke l'olongo l'olongo, ko benaki bont'omo ayoandole ngelo, botalaki; benaki omo ayosese nyama ya mpao, botalaki; benaki bamo bayol'efambe ko bayomel'asi, ko batalaki; ko l'amo bayokamb'elemo bia bilenge biuke, ko batalaki nk'ant'ako bauma. Ak'iy'okite nd'ola, baosokola, ko baotana wate batalaki baoyi l'elemo beuke; lolo ntabaat'olemo la joi o nye.

BONGUNJU AKOSANGELA, "JAMBA LILE MPELA"
BONGUNJU AKOELA, "LOSI LOCUMA"

Bofala okendaka nd'okonda, akela, "Nkitele nda jamba;" ko aolemala wae acw'eko. Aokumana l'ongunju nda mboka, ko Bongunju aolouola, "Ocwa nko?" Bofala aolamba, "Njocwa nda jamba." Bongunju aolokela, "Jamba lilekol'obe, mpela eoya; tocwake. Emi nsafwa nd'okili, jamba jolekol'asi; lifoonge l'emi, nga w'ocw'eko, w'ifowa nkako." Lolonde Bofala ntokoza; aocwa nk'eko. Nk'elingi, longilima jolokana; Bofala ayute lima jamba, akela, "Jamba lile mpela." Bongunju bosi jamba eaki, ko asangaki nsosolo.

NK'ONKAMBYA

Nkonkambya akumyak'ende mongo wae ākambeya belemo beuma bia nko loswele, nk'onto ondokambya. Asangya wae asale lisala likae, ende kika. Aocwa osal'otsa, nk'ende kika; ko aokota nkota, aosiza, imola nko botamba'omoko w'onene mongo, bolo mongo. Akelaki umbelo e'otamba'oko eyale bolemo'okae wa lokumo

THE GAZING OF THE *TOONDOKO*

Some *Toondoko* (small birds) went out for a walk, sight-seeing. Passing along street after street, they saw a man counting brass rods (ancient money), and gazed at him; they saw another cutting up meat from the hunt, and gazed at him; and others eating and drinking, and they gazed at them; and still others doing various kinds of work, and they gazed at them all. When they reached home and talked about it, they found that they had seen much, but obtained nothing for themselves.

THE MARSH ANTELOPE TELLS YOU, "THE MARSH IS UNDER WATER." I. E. THE WET SEASON HAS COME.

The *Bofala* (a forest antelope) said, "I am going down to the marsh"; and set off. On the way he met the *Bongunju* (a marsh antelope), who said to him, "Where are you going?" He answered, "To the marsh." The *Bongunju* replied, "The marsh is too wet, the rainy season is come; do not go there. I am coming up to the high land because it is too wet for me; if you go there, you will be drowned." The *Bofala* went in spite of remonstrance, but not long afterwards a noise of running was heard; the *Bofala* was returning from the marsh, saying, "The marsh is under water." Thus he proved the truth of the *Bongunju's* assertion.

Used to a person who doubts or contradicts the word of one who is in a position to know, and therefore a reliable witness.

NO-ONE-SHALL-HELP-ME

No-one-shall-help-me made a great boast that he was able to do all kinds of work without assistance from any one. He set to work to make a garden for himself without help. After a lot of work on the clearing of the bush, and the cutting down of trees, all of which he accomplished alone, there remained only one tree standing on his site; but it was very large and extremely

mongo, ko aolet'ant'auma, batakane wae bene endumb'ende botamba'oko. Banto baoya otalak'etalo. Nkonkambya akot'otamba la liswa likae, kota, kota, kota, mbile-mbile, l'aki jefa oile, ayokote. Ende aowa l'ompele, ko bakata'akae bayale nko bafifa ng'alongo; lolonde botamba wemi nkae.

Nda mbile ea lobi, Nkonkambya aeta bont'omo, bosi nkota owa lokumo, wae ay'okambya jumb'otamba'oko. Aoya, ko iy'ak'afe ntabamongya, ko botamba bokwa kao.

Koko bant'auma baoseka Nkonkambya, bolengola nd'ewela ea lina likae. Lim'ako aooma liko, aokola linkina; eki'nd'enaka wande akumyak'omongo o mpampa, ko ntakeji la lina Nkonkambya.

BOFALA ND'ASE BA NKEMA

Bingambe bi'onanga baocwa ofekya nkema. Baolumb'etai, ko bayobeleza; ko nkema akit'ase nd'aliko, ayol'amuka, ko ayus'amo nd'ase. Bofala aki eko nd'ase b'otamba'oko, ayol'amuka bandusa nkema. Aoloka lofoso j'anto bayumb'etai, ko akela, "Omo na? Nde l'ekolo, ndote nkako!" Ayole, ko ayokoza, ko nk'esike, betai samanu! Lofoso lolekola, ko Bofala akela, "Aeyoko ndote, em'on'ocwa." Aofumbwa, o nd'otai! Banto baolooma.

NGILA L'ULU

Ngila aokela Ulu, "Ulu, yaka yombale ekami; tofonyake elaka."

Ulu aolimeza; ko nda mbile ek'iy'osisanaka aocwa lifaya eka Ngila. Ngila aolambela Ulu elambo e'enene mongo, ko baaji ba Ngila baolamb'efambe beuke mongo. Nyama la nse ya bilenge la bilenge, la toko, la mponga,

hard wood. The felling of that tree was to be his masterpiece, and he called the people together to see him bring it down. They came to gaze at the sight. No-one-shall-help-me began to cut into the tree with his axe, and went on cutting, chopping, and hacking at it all day long. The sun set, he was still hacking at the tree; he was dead tired, and his hands were all sore and blistered: but the tree was still standing.

On the following day, he called a famous tree-feller to come and help him to fell that tree. He came, and the two of them set to work, and it was not long before the tree fell with a crash.

Then all the people laughed at No-one-shall-help-me, and mocked him on account of his name. Thereupon he changed his name: for he saw that he had made a vain boast; and had no right to the name No-one-shall-help-me.

THE ANTELOPE UNDERNEATH THE MONKEY

The elders of the village went out to hunt monkeys. They set up the nets, and were shouting to each other, while the monkey was sitting up above eating fruit, and throwing some of it on the ground.

A *Bofala* antelope was under that very tree eating the fruit which the monkey threw down. He heard the noise made by the men, who were setting up their nets, and he said, "What more? I have legs, I can run away soon!" He went on eating, and listening to the talking; and it was not long before he was surrounded by the hunting nets. The noise became greater, and the *Bofala* said to himself, "Now I will run away; I'm off!" He sprang—into the net, and the men killed him.

Of use in dealing with procrastinators.

THE BLACK MONKEY AND THE TORTOISE

The Black monkey said to the Tortoise, "Tortoise, come and pay me a visit at my place. Do not fail to keep your promise."

The Tortoise accepted the invitation and went at the appointed time. The Black monkey made a great feast in honour of the Tortoise; and the wives of the Black monkey prepared a great deal of food—meat and fish of

la njunda la liwa, l'osaka, l'akondo, la moma; toma t'esengo touma.

Nk'akit'Ulu, Ngila aolosambela l'osambelo mongo. Nd'afeka aolokela, "Ulu, tosing'ol'elambo; we cukala nd'ebonga ene e'aliko eki'm'okelezaka." Aolocumya ebonga ea lisangi mongo, la tokelengwa ta mbaunda. Ulu aoala, ko ntok'olotsi, ebonga ea ntale-ntale, ko Ulu afe'aliko, ntaundaka. Aomeka lounda, meka, meka, meka; ntaonga. Wengi bomeka, ayokwa, ko jonge likae jofitana la wucu l'amoci. Nd'afeka aolemwa bolemo mongo, aokela Ngila, "Cikala, we l'elambo eke! Emi njocwa nd'ola. Bets'efe, kela oy'ekami."

Ngila aolocukya bets'efe, beko beoleka; ko aocwa eka Ulu. Ulu aoloekola o la ndelemoza, aolosambela; akela, "Oya? Oya? Baaji'akami, loyaka nk'iny'auma, lolambela lilongo likami, Ngila, elambo."

Teketeke, ko balambo baosila, elambo eolelama. Ulu aoleta lokongo j'asi, ko baoyela, boka. Akela, "Ngila, osing'ol'elambo ekami, song'akata—mpange ole toma l'akata'ako ba yo. Ndanga wae bakata'ake bayale fe, soto, ng'akata ba liyenge."

Ngila aolimeza; ko aanga losong'akata'akande. Songa, songa, songa, ntaonga; bakata'akande o yo ngoki joso.

Ulu aolokela, "We bonto ow'obe mongo nsosolo; bakata 'akawe yo mongo! Ofongola befambe'ekami l'akata yo ngoko!" Lim'ako Ngila aolemwa bolemo mongo—aolea bakata'akae batacwaka fe ngole bakata ba liyenge; nzakomba ekae okaaki bakata ba yo, ambene asola, asola o mpampa, bafaocikwana.

Ulu akela, "A! w'ontungyak'emi; aeyoko njokotungya we: tocinda mpenje."

Baengana bakata; omo akela webi, "Siki we ole mpaka

various kinds, manioca bitter and sweet, greens, pottage, palm oil chop, plantains and yams; all sorts of delicacies.

When the Tortoise arrived, the Black monkey greeted him in a friendly way, and shortly afterward said to him, "Tortoise, we are about to commence our feast; seat yourself in this high chair which I have prepared for you." He pointed to a very high chair with steps to reach it. The Tortoise gazed at it, and did not feel happy about it; the chair was so high, and the Tortoise knows nothing about height, he does not know how to climb. However, he tried, and tried, and tried again; but could not do it. Every time he tried, he fell back, and covered himself with dust and earth. At last, he became very angry, and said to his host, "You keep your feast! I am going home. After two nights, you come to my place."

The Black monkey waited until the two nights had passed, and then went to the home of the Tortoise. The Tortoise came out to meet him with shouts of welcome, crying, "You have come? you have come? My wives, come, and prepare a feast for my friend the Black monkey."

At last the preparations were complete, and the feast ready. Then the Tortoise called for a basin of water, which was brought to him. He said, "Black monkey, before you eat of my feast, wash your hands; I will not have you eat with those black hands. I want them to be quite clean and white like the hands of the Otter." (The hands and palms of this kind of monkey are as black as black kid gloves.) The Black monkey agreed; and proceeded to wash his hands. Wash, wash, and wash again; it was useless, his hands were as black as ever.

The Tortoise said, "You are a dirty person; your hands are black! You certainly shall not eat my food with such black hands as those!" At that the Black monkey flew into a rage; for he knew that his hands would not become white like those of the Otter; his fate had given him black ones, and it was useless to wash them.

The Tortoise said, "You tricked me; now I have tricked you: we are quits!"

They shook hands; one said to the other, "Then you

e'onto;" ko onkina akela, "Ko we ngoko, ole bonto mongo."

Nd'afeka baolamb'elambo eka Ngila, ko bafaya bandetamaki bacukalaki nda totoko, bokak'olotsi: koko em'elambo eka Ulu, ko eko eongaki; ko lim'ako baokend'oseka.

ETOMBAKA LA EKOTOLA

Bant'ane bafe, Etombaka la Ekotola, baokotsa lilongo, ko bukwanaka beluko nda bikeke bimoci.

Emo mbile Etombaka aoya lifaya eka Ekotola. Aokela, Njoy'okoala; oe w'onka na?" Ekotola aolosambela bolotsi mongo, aoloomela nta itano, ko aololambela elambo e'enene. Aki lifaya osile, ko akela wae acwe, aolosisa bosise, nta jom, mbwa jom, nsoso jom, belola betano, ko la bikoto bia nkoi la kaala. Etombaka aolosisa, akela, Njocwa nd'ola. Oncukya nsanz'isato, kela ndute."

Ekotola aolofala nsanz'isato ngoki'nd'osisaka; ko akongofala, imo nsanz'ife ioleka, iuma nsanz'itano. Lim'ako aolemala wae acwe eka Etombaka; alang'ea nkina joi lielaki lisuka lilongo likae wae afoye ngoki 'nd'osisaka.

Aocwa ololongana belongo bi'enanga, ko la lisanga, ko nd'afeka aokita nda mpumele e'onanga bofetsa Etombaka. Etombaka aolookela, ko afea joi likel'ende, ayokakaza.

Etombaka akela, "Siki'nde aoya! Inyo ba ilongo ikami la baebi'akami, loyaka, iny'auma londele. Ndimb'iwa wande lilongo likami atange wae njowa nsosolo."

Ilongo ikande baoya nkaola, baobisa jonge likae la ngola, ko baoloambya nd'itoko nd'ocumba. Ko baolela bouke mongo o la mpisali.

Ekotola aokita, ko atan'iy'auma bayolele, baolea boleo. Ende akela, "Ncenaki lilongo likami lima kalakala.

are a man of mature age after all;" and the other said, "And you are a real man!"

After that they held a feast at the Black monkey's home, the guests sitting in comfort on mats; and another at the home of the Tortoise, when everything went off well; and from that time they were friends.

THE CARRIER AND THE KNOWING ONE

These two men, *Etombaka* (Carrier) and *Ekotola* (the Knowing one) cut blood friendship, which includes the giving of reciprocal presents at intervals.

One day *Etombaka* presented himself at the house of *Ekotola* to pay a visit. He said, "I have come to see you; what are you going to give me?" To receive him well, *Ekotola* killed five goats and made a great feast in his honour. When the visit was ended, he gave him as a farewell present ten goats, ten dogs, ten fowls, also five points of ivory, and some leopard and *Kaala* skins. *Etombaka* said to him in farewell, "I am going home now. Wait for three months, then I will come again."

Ekotola waited for three months according to his agreement, and continued to wait until other two months had passed, making five months in all. Then he arose to go to *Etombaka's* place to see what might have happened to his friend to prevent him keeping his promise.

He passed on through the streets of villages, and through the forest between, and finally reached the entrance of the village in which *Etombaka* lived. *Etombaka* heard of his arrival, and did not know what to do; he was worried about it.

Then he said, "So he has come! My relatives and friends, come all of you and mourn for me. I am going to simulate death, that my friend may think I am really dead."

His relatives came quickly, and anointed his body with cam-wood powder, and laid him out upon a mat in the hut. And they mourned and wept.

Ekotola reached the place to find them all weeping and mourning. He said, "It is quite a long time since I saw my friend. How is it that he has died just at the very time I reached his place? This is awesome!"

Ende aowa nko jefa line likit'emi ngamo? Joi line booma mo!" Koko aokela, "Nk'oketo, em'one; ko ndetama nkae. Baaji'akami, l'ana'akami, lotswa nd'otumba'oko, ko inyo basekota'akami, londumbele botamb'oko w'eonga nd'ewela ea nkoi." Eonga eko ekemi tute l'otumba bok'iy'oambyaka Etombaka. Ilongo ya Etombaka bosukaki, ntabalanga aumbe eonga eko, boondaki wae afosaola owei la joi liko: lolo ende ntoka nye.

Basekota'akae baocw'oumb'otamba'oko. Etombaka aki nk'eko nd'otumba, ko aoloka liswa nd'eonga kao, kao, kao, ko aolea ifokwel'otumba bondambi ende. Aolok'obe mongo! Bambokot'otamba, ko boanga loteta, bokela bokwe; anden'Etombaka ngoko, aofumbwa, aolola lim'otumba nd'akusa, ko nd'okonda swe.

Ekotola oalaki mbaala, ko aobeleza, akela, "O! ole bonto ow'obe mo! Kamb'olimbak'iwa! Njokoata—njokoata!"

Ekotola aoka lilongo liki'nde likambo nd'ewela eki 'nd'okakatanyak'ende nda lilongo. Baocw'osamba eka bingambe bi'onanga, ko baokaola nkalo wae Ekotola aolonga. Baosisa Etombaka oka ende baumba bauke, ko la nta la mbwa iuke mongo.

Ekotola aolemwa bolemo mongo. Aocwa nd'ola'okae mongo, ko aotomba baumba l'elemo'ekae beuma: ko aooma lilongo liki'nde l'Etombaka o mbil'eko.

Kel'iso tofoyaleme lilongo ngoki Etombaka la Ekotola.

MBET'EKI SANGALI

Sangali akeci nda mbeto ekae. Esende aki nd'otamba nd'aliko, ayoseke Sangali, ke-ke-ke. Bonto aoy'oleka la mboka, aoloka Esende ayoseke, ko akela, "Osek'Esende na? Ndete, njene." Aocw'oengela, o sangali. Bonto akela, "Mo fa! nko Sangali. Olang'eko na? Nteleemaka!" Ko aokenda. Esende ayoseke. Bont'omo aoya, o nk'e-

And he added, "Ah well! I am here, and I will sleep here. My wives and children, go into that hut, and you young men, cut down that dead tree there for firewood for me." The dead tree to which he pointed stood close by the hut where *Etombaka* was laid out. The relatives of *Etombaka* tried to dissuade him from felling that tree, and begged him not to insult the dead man by such a deed; but he would not listen to them.

His young men proceeded to fell the tree, and *Etombaka* was still in the hut. He heard the axe on the dead wood, thud, thud, thud, and he knew that the tree would fall on the hut in which he lay. He felt very bad. They went on cutting the tree, which began to creak, and was about to fall. When *Etombaka* saw that, he sprang up, and out at the back of the hut, and off he went into the forest.

Ekotola had been watching all the time, and he shouted, "O you are a bad man! Did you then simulate death? But I have you—I have you!"

Ekotola took proceedings against his erstwhile friend for such a breach of blood-friendship. They went to settle the affair before the elders of the village, and they gave their verdict in favour of *Ekotola*. *Etombaka* had to give him a lot of riches, besides goats and dogs in large numbers.

Ekotola was very angry. He went away to his home, taking all his riches and goods with him; and thus he ended the blood-friendship between him and *Etombaka* that very day.

May none of us be friends in the same way as *Etombaka* and *Ekotola*.

THE SLEEPING-PLACE OF THE *SANGALI*

The *Sangali* snake was sleeping in its nest. A squirrel was above in a tree chattering, (as it its custom when it sees anything bright). A man passing along the road, heard the Squirrel chattering, and said, "Why does the Squirrel chatter? I will turn aside and see." He went to examine, and found the *Sangali* sleeping. He said, "*Mo fa*! (an exclamation) it is only a *Sangali*, who wants that? It is not edible." He went on his way,

leng'eko, ko aocwa, aocika Sangali eci nkae. Liate aki eko nd'aunza, ko aolena banto ntabaoma Sangali, baolocika eci; ko Liate akela, "Mbet'eko e'olotsi mo! banto bafokoom'eko. Ncwe eko." Liate aotutama, aoza Sangali lima mbeto ekae, ko ende mongo aolosulungana eko, aoletama nda mbet'eki Sangali. Koko Esende ayoseke lenkina ngoki'nde. Nk'esike, bont'onkina aoy'oleka la mboka eko, ko andok'ende Esende ayoseke ke-ke-ke, akela, "Esende asek'ae? Njengele." Aocw'oengela, aolena Liate. Akela, "Engambe eka Liate!" Ko aolooma, aolotomba nd'ola, aolola.

BAMOCI LA BOTAMBA.

Bamoci aoota Botamba, ko boko bomela, bosekwa lisekwa mongo, bokita nd'aliko, bocwa bitafi l'aunza; o botamba mongo w'onene.

Ko Botamba aut'osotsa Bamoci ondootaki. Aokela, "Bamoci, we na? We nko nd'ase, emi nd'aliko. Tofaokumana o nye, emi mpaokutela lifi we; tofenan'oloko!"

Bamoci akela, "Kamba we, Botamba, onsots'emi okootaki? O! nk'ema. Wambokende nd'aliko. Wondutelaka nk'emi nkako."

Botamba aolamba, akela, "O nye. Em'a we tolena. Ocikalaka nd'ase, emi mpaoya mpiko."

Botamba akongosekwa; aocwa nkasa imo, ko aomela etafi emo. Anden'ende ngoko, aobeleza Bamoci, akela, "Bamoci ole nd'ase, bala imo nkasa, bala em'etafi. Em'on'ocwa nd'aliko! Njokocika seko!"

Ko Bamoci aokela, "Nko likambo. Kendaka; ondutela

and the Squirrel continued chattering. Another man came, and the same thing happened; he departed, leaving the *Sangali* still asleep in the same place.

A large *Liate* (slime-throwing snake) was there in the undergrowth, and saw that the men did not kill the *Sangali*, but left it sleeping. The *Liate* said, "That is a good sleeping-place! men do not kill you there. I will go there." The *Liate* drew near and turned out the *Sangali* from its nest; then he installed himself in it, and went to sleep in the *Sangali's* place The Squirrel went on chattering as before.

Not long after, another man came along the road, and when he heard the Squirrel chattering, he said, "Why does the Squirrel chatter? I will find out." He went to examine the place and found the *Liate*, and he said, "O what a fine *Liate*!" He killed it, carried it home, and ate it.

"The Biter bit."

"Hoist with his own petard."

Cf. Proverbs 26. 27.

THE EARTH AND THE TREE

The Earth gave birth to the Tree. And the Tree grew, and became great, and reached an immense height, it put forth branches and leaves; it was a very fine tree.

Then the Tree began to despise the Earth, its mother. It said, "Earth, who are you? You are down below, I am above. We shall never meet again, I shall never return to you; we shall not see each other any more."

The Earth responded, "Then do you, Tree, despise me, your mother? Well, never mind. Go on climbing. You will return to me ere long."

The Tree replied, saying, "Never. You and I have separated. You remain there below; I shall never come down there."

And the Tree went on growing; he put forth more leaves, and sent out a new branch. When he saw that, he shouted to the Earth, saying, "You Earth down there, see, more leaves; behold, another branch. I am still going upward! I have left you for ever."

The Earth said, "All right! Go; you will come back

nkako!" Ko Bamoci aolembwa esotselo endosots'otamba. Bamoci aoleta basali'akae, Nseza, aolasisa, akela, "Basali 'akami, Nseza, lokamb'olemo."

Lim'ako Nseza baanga locua biili bia Botamba'oko, cu-cu-cu, ko Botamba aanga loteka, lolo afea ngoko. Ko efeele eoya, bompompo bokumba nd'otamba, ko Botamba akela, "Omo na? bempompo beki joso bekumbaki, nciangaki, mbang'aeyoko lae?" Lolonde bompompo bolekola, ko botamba aokwa kao. Aoluta nd'amoci, ambi.

Bamoci akela, "O! aki w'okelaka, Mpaoya mpiko. Yalema fele." Aoleta lenkina basali'akae, Nseza, ko akela, "Basali'akami, lokamb'olemo." Ko baoya etukuluku mongo ea Nseza, ko baokamb'olemo, nkakamba, nkakamba, ko Botamba olekozaki aocwa nko mombo. Aosangana l'amoci, afeana wae aki Botamba.

to me by and by." And the Earth became weary of this constant bickering from the Tree. Then she called her servants the White Ants, and commanded them, saying, "You White Ants, my servants, get to work here."

From that time the White Ants began to eat away the roots of the Tree, so that the Tree began to grow weak; but he knew it not. Then came a tornado, and the wind blew upon the Tree, and the Tree said, "What of that? Other winds have blown upon me, and I did not fear; why should I fear now?" But the wind was increased in force, and the Tree fell with a thud. It had returned to the Earth, laid low.

The Earth said, "O! what about when you said, I will never come there? Remain a while!" Then she again called her servants, the White Ants, and said, "My servants, get to work."

And a great multitude of White Ants came, and set to work to devour it until by and by the Tree which had been so boastful became nothing but dust. It mixed with the Earth, so that it could not be known that a Tree had been there.

Cf. Prov. 16. 18.

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